

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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No. 3

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XIII No. 3

PHILADELPHIA, DECEMBER, 1924

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The Bishop's Page

Our December number is issued long before Christmas, but it is timely to suggest that in that Holy Season with its spirit of good will, our vestries and congregations should not overlook the clergy in their manifestation of the Christmas spirit. To those instant "in season, out of season" in the service of the Church, a warm grasp of the hand on Christmas Day with an expression of thanks for the services rendered throughout the year—a little Christmas card—a book of remembrance—or any expression of appreciation and affection adds much to the joy of the ministry. We have known many devoted priests of the Church, who, if they were called to their rest, would be sincerely mourned by a large congregation, and yet during their lifetime the feelings of friendship and appreciation and affection are all too rarely manifested.

May the Christmas cheer abound, and may the sweet lessons of that Holy Day bring new inspiration, new joy, new consecration, new blessings in the life of every member of the Church, and bind us all—clergy and people—closer together, in the bonds of fellowship and service in the Master's Kingdom.

We desire to call the attention of our readers, particularly the clergy and the vestrymen, to the report of the Budget Committee, published in this issue. The members of the Budget Committee and the Quota Committee have worked faithfully and zealously in the preparation of this report which has been approved by the Executive Council.

Though we have not yet fully realized our needs for the missionary work in our own Diocese or that administered by the National Council, yet there is every reason to hope that year by year we will come nearer to the ideal.

We commend the report to your careful consideration and urge your earnest co-operation so that we may try to reach the goal set before us for the year 1925.

The Rev. James F. Bullitt has been appointed as Diocesan Missionary, and will enter upon his duties in January. He will have charge of all missions without a minister, act as Chaplain of the Lay Readers' Association which is ready for organization, and perform other missionary duties under the direction of the Bishop.

Mr. Bullitt is well and favorably known in our Diocese, being a Philadelphian, a graduate of the University of Pennsylvania and of the Philadelphia Divinity School. We are confident that his services will be of great assistance in the missionary work in the convocations as well as to the Bishop, and we bespeak for him a hearty welcome.

The Church Periodical Club in our Diocese is doing a good work and should receive the hearty support of our people. There are one hundred and nine branches in this Diocese and there is not a Diocesan Periodical Club in the country that has done a better work than our own,—not only in sending books and magazines to reading rooms, libraries and hospitals, but also in its great work for St. Paul's College, Tokyo, before and since the earthquake. The fine library provided for the Morrisville Community House in the Convocation of Germantown is another evidence of the work of this organization. It is with pleasure that I heartily endorse it, and express the hope that soon there will be a branch in every Parish in the Diocese. I have appointed Mrs. A. F. Kempton, President of our Diocesan Branch.

Thomas J. Garland

THE EXECUTIVE COUNCIL NOVEMBER MEETING

The greater part of the November meeting of the Executive Council was devoted to discussion of the 1925 Budget submitted by the Diocesan Department of Finance. It was presented by the Rev. Gilbert Pember, Chairman of the department's Budget Committee. The Budget adopted is published elsewhere in this issue of *THE CHURCH NEWS*, together with information prepared by Mr. Pember.

Members of the Executive Council gave a thorough consideration to each item. Questions were freely asked bearing on each item and full and complete information was given concerning the work covered in each item.

On recommendation of the Finance Department it was decided that no new "drives" be authorized in the Diocese for a period of about 18 months, and that the "drive" then be for needed improvements in the Diocese.

On motion of the Quota Committee of the Department of Finance it was resolved that instead of making a mathematical apportionment for the year 1925, the "expectations" of the different parishes for the year 1924 be increased by 10 per cent, which would realize substantially the amount of the budget.

Exchange of the rectory at Collingdale for another rectory adjoining the church was authorized, and also the purchase of a rectory at Kennett Square where there is no rectory at present.

Resolutions were adopted also on the death of Mr. Morris Earle and Mr. James F. Fahnestock. The resolutions follow:

Morris Earle

"In the death of Morris Earle the Community and the Church has lost a Christian citizen whom it was good to have among us, and hard indeed to lose.

"Morris Earle's interests were many; and there was a warmth and robustness about him that made the part he played in so many important causes a thing of joy to him, and of fine stimulus to others. This was true of his musical interests,—culminating in the greatly laborious task of the new Church Hymnal. It was true of his parochial life; and equally true of his services to the Divinity School. From the first he was a member of this Executive Council of the Diocese,—always present at its meetings, always vitally interested in its problems, and always ready to throw himself into any of its tasks, no matter how arduous, obscure, or thankless. It would be difficult to enumerate the interests to which Morris Earle so freely gave himself; and the catalogue, by its very length, would confuse and obscure the main truth: that in Morris Earle there was eager, virile, warm, prompt

The Diocesan Institute—A Retrospect

As a result of a conference in New York, some of the members of the Woman's Auxiliary returned with a new thought and a vision. The matter was referred to the Bishop and Executive Council with the result that a two-day Institute was planned, to be held at St. James' Church in October. What shall be said of it in retrospect?

In the first place it may be fairly acclaimed to have been a success from every standpoint. The writer confesses that he had a feeling of surfeit at many meetings, calling one hither and thither on various more or less important subjects.

But he went and he gladly acknowledges that it was more than it was proposed to make it. It is so easy to become oblivious to existing conditions in the Church, to think we know all there is to be known. It is easy for us to speak disparagingly of the Program of the Church and the purpose of such a gathering. It is easy for us to fail to realize in what a successful meeting consists.

This Institute was a splendid beginning. It brought together representatives from at least 75 parishes. There were present at one time as many as 200 people. And all who went realized how much more they might know about the needs and hopes of the Church in the Diocese and throughout the world.

We hope that the next Institute will contain as much valuable information about the Church at large as there was given us about the Church in this Diocese. This is the only weak point we found in the two-day session. It was a success for the mere reason that all these individuals came to learn and went away better fitted to spread the good news of the work of the Church in

their own parishes. Not merely in numbers and interest was it a successful first venture, but in the knowledge imparted.

Many of us had no idea of the extent of the work done by Archdeacon White among the foreign-born. And the work among the colored people in our great Diocese is one of the outstanding features. And the budget, a deadly column of dull figures, became living and personal under the touch of Mr. Pember. This is the secret of the matter after all. The Program of the Church will fail until we translate it in personal terms and give it a heart. We are partners with God, and the Church really has a place in our lives, and God must be put in the center of them as we were told in a simple, manly, straightforward way by one of our secretaries from the National Council, the Rev. R. Bland Mitchell.

The result of such an Institute will be, that the Church will assume a more central position in our lives. All the work of the Church in all its departments will be *our* work, for which we pray and about which we think and talk. And all our gifts of service and money will have that personal touch, because we know the work, and the names of the workers, their hopes, and visions for the upbuilding of the Body of Christ. As we left the last session we became certain as never before that the Church will be saved for the future in so far as we, who are the Church today, shall know what the Church is doing now everywhere, its needs and who the workers are. For when that happens, we shall naturally, as a matter of course, bear witness to what we know. And the world shall hear the sound of that witness.

B. N. B.

devotion to all that he acknowledged to be worth while. It is inevitable that a man of such positive qualities should have eager and positive convictions. Morris Earle never disguised these; but he had that rare Christian grace of recognizing the deeper unity that underlies lesser differences; and his positiveness never marred his sense of fellowship or his readiness to co-operate.

"Such a life is its own best record and reward. But we, his colleagues and co-workers, owe it to ourselves, even more than to him, to express our loving appreciation of our friend and brother, Morris Earle, and a deep and continuing sense of our loss in his passing."

James F. Fahnestock

"In the passing from our midst of James F. Fahnestock, the community has lost the immediate presence of a

Christian gentleman of the greatest usefulness. Especially is this true of the Council of the Church in this Diocese.

"Mr. Fahnestock was one of the forward-looking men who as early as 1918 saw the overload of fiscal work under which our Bishops were laboring, and with them found the way out, through the establishment of what has since become the Executive Council and its activities; thus leaving our Bishop the more free to carry on his large Episcopal duties.

"Mr. Fahnestock was a friendly man;—whose efforts were always directed in that way toward betterment in all relations of life.

"His going leaves many of us bereft of a friend and co-worker of the highest order.

"May the Great Friend of us all have him and us in His keeping."

YOUNG PEOPLE'S FELLOWSHIP HOLDS FIRST CONVENTION

The First Annual Convention of the Young People's Fellowship of the Diocese of Pennsylvania was held Monday night, November 17, in St. Mark's, Frankford, marking another forward step in the movement that aims at bringing all organizations of young people in all parishes into closer unity.

Twenty-two parishes of the Diocese were represented at the Convention and 285 young people were present from many parts of the Diocese. In addition there were delegates representing the Junior Conference League. Prior to the Convention there was a supper at which the Rev. Dr. Leslie M. Potter, rector of St. Mark's, and a member of the Diocesan Council of the Fellowship, extended a cordial welcome to the parish.

Following a Devotional Service the Convention was called to order. The Rev. James C. Crosson, rector of St. Jude and the Nativity, and Mr. Francis A. Williams, of the Chapel of the Mediator, made addresses in relation to the aim and purposes of the Fellowship.

The Convention elected the following officers: President, Mr. D. H. Williams, St. Thomas, Whitemarsh; First Vice-President, Mr. Carl Altmaier, St. John's, Lansdowne; Second Vice-President, Miss Mary Moore, Holy Apostles; Secretary, Miss Clara V. Stackhouse, St. Thomas, Whitemarsh; Treasurer, Mr. Harry Huber, Calvary, Germantown. Mr. Gustav Meckling, All Saints, Moyamensing, was chosen as chairman of Publicity, and will be in charge of a special department in THE CHURCH NEWS, to be devoted to the Young People's Fellowship exclusively.

The first issue of that department will appear in the next issue of THE CHURCH NEWS.

The Young People's Fellowship will be managed entirely by the young people comprising its membership. The Diocesan Council, of which Bishop Garland is Honorary Chairman, will act in an advisory capacity. The Council members are Rev. Charles E. Tuke, chairman; Rev. L. F. Potter, Rev. F. E. Seymour, Miss Matilda Patton, of Holy Apostles, and Mrs. J. H. Eismann, of Calvary, Germantown.

When God asks us questions, may we be able to hide ourselves in Christ! His cross is the answer to the questions of the law. His righteousness is the answer to the impeachment of outraged virtue. His sacrifice is the answer to sin. His priesthood is the reply to Satan.—*Joseph Parker.*

Death is the entrance into the great light.—*Victor Hugo.*

"Inasmuch As Ye Did It Unto One of the Least"

Coming to America as a stowaway about four years ago, from Jamaica, British West Indies, and about fifteen months ago in this city, found to be suffering from the dread disease of leprosy, Ernest Smith, 34 years old, was placed in an isolated cottage in the city's hospital at Second and Luzerne Streets. His only companion was another leper.

Here the Church found him through the Rev. William F. Allen, of the City Mission staff, and ministered to him. On Thursday, November 13, in the leper cottage, Ernest was presented to Bishop Garland for confirmation. He is now enrolled as a communicant of St. Monica's Church under the pastoral care of the Rev. Richard Bright.

Soon he is to be deported. The Church in this Diocese has arranged to transfer him to a parish in Jamaica. Behind these seemingly blunt statements of fact is another of the many real human stories of City Mission service for the Master among the poor and lowly, the sick and the unfortunate, that may be comforting in these days of budgets and quotas, parish dances and dinners and perplexities of parish financing.

It so happened the leper who was the sole occupant of the isolated cottage, when Ernest was sent there 15 months ago, had served as a Lay Reader in the Panama Zone. He is greatly respected and beloved, and is a faithful and devout member of the American Church. These two men shared the one cottage, and the City Mission chaplain, who had been regularly ministering to the earlier occupant, also cared for Ernest.

Conversation with Ernest brought out the fact of Baptism in the Church and

also of neglect of religion for years. He was always present at the Ministration of the Blessed Sacrament to the other sick man, and when it was suggested he might also receive the Gift he assented with eagerness and for many months Ernest has regularly communicated and his reverence and devotion have been very marked.

Under the efficient treatment of Dr. Samuel S. Woody, head of the city's hospital, Ernest's condition steadily improved. The medical verdict is, that while he must be kept under treatment for some years, perhaps, he is now clean and not a menace to his fellows in any way. The fact that he made an unlawful entry into the United States made it necessary to arrange for his deportation.

When Chaplain Allen talked to Ernest about Confirmation and asked if it would not be well to ask the Bishop to administer the rite the man straightened up. "Yes, I should like it very much. I should be very glad. I hope it can be."

"Certainly it can be arranged," the missionary told him. "The Bishop will come here before you go."

And the Bishop did go. It was a simple setting. No church or chapel building, no official vesture, no Altar. Just a leper's cottage and two lepers. Two priests, the City Mission Chaplain and the rector of St. Monica's and the Bishop, each clothed in a long linen robe, buttoned at neck and wrists, the hymn and the simple rite and the Apostolic "Laying on of Hands."

The Bishop spoke very beautifully and tenderly and presented to Ernest the Prayer Book from which the Office had been read.

ST. JUDE AND NATIVITY CELEBRATES 80TH ANNIVERSARY

The Church of St. Jude and The Nativity, incorporated in 1844, celebrated its Eightieth Anniversary on Sunday, October 26. At 9 A. M. there was a Parish Corporate Communion. The Anniversary Service was at 10.30 A. M. at which the rector, the Rev. James C. Crosson, presented to Bishop Garland a confirmation class. The Rev. L. N. Caley, former rector of the parish and now rector of St. Martin's, Oak Lane, addressed the Church School Service in the afternoon. Mr. William F. Clark, Jr., Choirmaster and Organist, gave an Organ Recital before the Festival Evening Service. The Rt. Rev. Ethelbert Talbot, Presiding Bishop of the Church, was the preacher at the latter service. Following the service there was an informal social gathering of the congregation, former members of the parish and visitors in the parish house.

HONOR 25 YEARS' SERVICE

The Church of The Holy Trinity, Philadelphia, honored the twenty-five years of service of Mr. Ralph Kinder, Organist, and Mr. Arthur E. I. Jackson, Bass Soloist, at a reception in the parish house, on Thursday evening, October 30, 1924. In addition to the members of the congregation, many prominent in musical circles of the city were present, or sent letters of greeting. Members of the Choir, under the direction of Mr. John Owens, rendered a number of selections. The Hospitality Committee of the women of the congregation had charge of the arrangements. It was a successful evening, thus expressing the high appreciation of the parish for the long service of both gentlemen.

In God's living temple there is a place for stones of every size and shape.—*Ex.*

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LONG RECTORATES

The minister who took as the text of the first sermon in his new parish the fifteenth verse of the one hundred and thirty-second psalm, "This shall be my rest forever," didn't have a chance to rest there long, for he was preaching to people who wanted a more energetic type and who also had been accustomed to frequent changes in the office which they thought he was expressing a determination to hold permanently.

This is by way of introduction to the subject of long rectorates in the Diocese of Pennsylvania. One of our clergy has just celebrated his twenty-ninth anniversary in one parish, while another has retired from office—but not from work—after an even longer period of service. Our Diocese is extremely fortunate in the number of such long tenures; for, on the whole, the permanency and stability of the clergy in office is a source of power to the Church. While there are men in the ministry who do all that it is possible for them to do for a parish in five or ten years, and who wisely keep moving on to other fields; and while there are parishes which need more frequent changes than others, yet there is much to be said for a long rectorate in the ordinary parish. If the ideal relationship between a clergyman and his parishioners is personal and paternal rather than official, the relationship ought to improve with age, as the relations of fathers and children always should.

Such long rectorates, however, require grace of a high order both in the rector and his people. A clergyman who wishes to survive all the changes and chances that an American parish passes through in a dozen years must, like any other species that has survived, obey Darwin's law of adaptation to environment. A very few do that by pursuing a policy of benevolent timidity, all things to all men and nothing to anybody, the mere pawns of their powerful parishioners. But the great majority succeed by adding to their mental progress the spiritual graces of patience, tact, real courtesy, unfailing kindness, and common sense. Like Goldsmith's village preacher, it may be said of them: "But in their duty prompt at every call

They watched and wept, they prayed and felt for all."

Not by implication even does our praise of long rectorates cast any censure on briefer ones. No one could imagine Elijah, or Jeremiah, or St. Paul remaining long in one parish—or a congregation keeping them long even if they wished to remain. There are diversities of gifts. As Cardinal Manning said of Francis of Assisi, "He was a great saint, but he would have made an impossible curate."

ONE WOMAN'S PRACTICAL SUGGESTION

It was once pointed out as an evidence of the unique excellence of Gladstone's oratory that he could make even a budget absorbing and thrilling to an audience. That was indeed a remarkable feat, for all budgets are notoriously boresome, even Church budgets. Everyone will welcome, therefore, a recent suggestion made by the President of the Woman's Auxiliary, which, if put into practice would surely have the effect of interesting more people in the budget. She has proposed that when the yearly budget is being prepared in a parish, the vestry should call in a representative of the Woman's Auxiliary (or any other organization) and say, "What part of the budget will you be responsible for raising?"

If this method were used both in the parishes and in the Diocese, it would undoubtedly create a feeling of responsibility that does not exist at present in many parishes. For people will be interested more in a designated part of a whole enterprise than in a vague and indefinite contribution to every part. It is the same principle as that underlying designated offerings from parishes to missions. And being true psychology it is the same principle that has been used for generations by some country churches who know nothing of budgets but much of human nature—parishes where the Church Guild assumes responsibility for the repairs to the Church, and the Chancel Guild keeps the Rectory in condition, and the Men's Club buys all the coal. It is a twentieth century form for a permanent principle of division of labor.

NINETY-ONE YEARS OLD

The Bishop White Prayer Book Society is now well started on the last decade of its first century. This fortunate body, unlike our own, whose strength at that age is but labor and sorrow, grows more vigorous and active with age. In its ninetieth year its busy hands distributed 10,000 copies of the Prayer Book in forty-one different Dioceses and districts.

We print elsewhere, Dean Brown's tribute to the Book of Common Prayer, a tribute which could be duplicated a thousand times among people who are not Episcopalians. In circulating the book so widely, the Prayer Book Society is one of our greatest missionary agencies. And more, it is an important factor in beautifying the worship of Protestants in general, whose services have been subtly influenced by its order and spirit.

NEW PARISH HOUSE AT GLENSIDE

On Sunday afternoon, November 16th, Bishop Garland assisted by Dean West of the Convocation of Norristown, and the Rev. George Copeland, the Rector of St. Peter's Church, Weldon, dedicated the beautiful new parish house at Glenside. This building which was designed by Mr. John P. B. Sinkler, one of the trustees of St. Peter's, is of Georgian Colonial architecture, one story and basement. The main floor consists of a large auditorium, two class rooms and lavatory, while in the basement there is another large room, and a kitchen. It is located on Roberts Avenue, near the railroad station, in the very center of Glenside, within easy reach of a population of 7500 people.

CALVARY, CONSHOHOCKEN, HELPS IN EMERGENCY

A fine example of quick action in meeting an emergency that threatened a scheduled Confirmation service in Trinity Mission, Gulph Mills, was given by the people of Calvary, Conshohocken, on Sunday, November 9.

It was the first Sunday fires were needed at Gulph Mills. The furnace broke down. It was necessary to dismiss the Sunday School because of the cold. Mr. George H. Randall had a speaking engagement at Calvary later in the morning, to tell a group of vestrymen and Brotherhood men about Gulph Mills.

Mr. Randall happened to mention the incident of the morning and indicated it would probably be necessary to postpone the Confirmation scheduled for Trinity at 4 o'clock that afternoon.

The Rev. Stanley R. West, rector of Calvary and his men got into action at once. "We'll have the Confirmation here in Calvary." Nine automobiles were volunteered. The six candidates for Confirmation and about forty other people were brought from Gulph Mills to Calvary, some of the machines making several trips. The telephone mustered a vested choir. Calvary's sexton had the church most comfortable.

Promptly at the hour appointed in beautiful Calvary the Confirmation service was held. Mr. West and Mr. Randall took part in the Service. Mr. Randall there voiced publicly his appreciation of the splendid spirit of Calvary, and he asks THE CHURCH NEWS to let all our church people know of this fine neighborly as well as Christian spirit shown by Calvary.

Writes a visitor to Japan: If you could see little Japanese children in a one-room settlement - church - mission - playground all combined, with their little faces and their funny little feet, led by their earnest leader, sing, "What a Friend we have in Jesus," and see the handicaps of the workers, you would start a lecture tour all your own!

CONFIRMATION APPOINTMENTS FOR DECEMBER

Bishop Garland is taking all confirmations for December. The schedule follows:

Dec. 3. Wednesday

Evg. Rockledge—Holy Nativity.

Dec. 7. Second Sunday in Advent

A. M. Torresdale—All Saints.

P. M. Andalusia—Redeemer.

Evg. Bridesburg—St. Stephen.

Dec. 10. Wednesday

Ev. Manayunk—St. David.

Dec. 12. Friday

Evg. Roxborough—St. Alban.

Dec. 14. Third Sunday in Advent

A. M. Germantown—St. Peter.

P. M. Roxborough—St. Timothy.

Evg. Stonehurst—St. Giles.

Dec. 16. Tuesday

A. M. Byberry Farm—City Hospital Chapel.

Dec. 19. Friday

Evg. Phila.—L'Emmanuel.

Dec. 21. Fourth Sunday in Advent

A. M. Ordination.

Evg. Wissahickon—St. Stephen.

DR. FOLEY LEAVES HOSPITAL

The Rev. Dr. George C. Foley, who was injured some weeks ago by being run down by an automobile, has been returned to his home, 4505 Locust Street, from the Samaritan Hospital, where he was taken following the accident. Dr. Foley's condition is reported as very much improved. During his stay in the hospital Dr. Foley was visited by many of his friends among the clergy and laity.

When parents take sons to church, the church will be sure of men in later years.

"Every man should keep a fair-sized cemetery in which to bury the faults of his friends."—H. W. Beecher.

"Live pure; speak truth; right the wrong; follow the King—else wherefore born?"

The Rector of St. Peter's will hold a Sunday School and services there as well as at the church in Weldon.

THE CHILDREN'S CHRISTMAS

Many superintendents and Sunday School teachers are asking at this time of the year, "What are we going to do this Christmas?" For their benefit, we are printing in this number of THE CHURCH NEWS accounts which some of the clergy have kindly sent us of the Christmas festivities in their parishes. We hope these may prove suggestive to those who are forced with the duty of arranging services and entertainments for our Church Sunday School scholars on this great children's festival.

ST. JOHN'S MEN, ESSINGTON, SHOW A SPLENDID SPIRIT

At the Chapel of St. John the Evangelist, Essington, the men recently repainted the interior of the building in bright cheerful hues, working at night and staying on into the small hours of the morning to finish the job between Sundays. The priest-in-charge was not supposed to be aware that anything unusual was going on, although he had given his consent some time before to the redecorating of the rooms. On the Sunday after the work was completed, the workers gathered near the front door to obtain their reward—the look of astonishment and surprise on the face of their clergyman as he entered the room. Verily they had their reward!

During the year these same men painted the entire roof with a viscid preparation and also themselves made all repairs in plumbing, carpentry, and masonry; they are now busy changing the heating arrangements from an inefficient system into a pipeless one which will not only give more heat but also give added space to the basement which they are excavating with the idea of providing room for Parochial activities and especially for giving the Boys' Club a place of meeting where they may let loose. The dirt salvaged in excavating will be used in building up a tennis court.

DISTINGUISHED SPEAKERS TO ADDRESS CHURCH CLUB

Bishop Garland, our own Diocesan, Bishop Mann, of the Diocese of Pittsburgh, and Mr. Frederic Morehouse, Editor of "The Living Church," will be the honor guests of the Church Club at its annual dinner to be given in the Bellevue-Stratford Hotel on Tuesday evening, December 9th, and will make the principal addresses.

A good thing to do when you pray, is to ask God to bless somebody you don't like.

A Christmas Meditation

By the REV. FLOYD W. TOMKINS, S.T.D.

Angels and shepherds, wise men and a star, gifts offered to a Babe in a manger surrounded by "beasts of the stall," a "Lowly Maiden Mother," and Christmas Carols filling the air for nineteen hundred years! "Mysticism," cries the modern philosopher! "The divine touch of human love and guidance," cries the believer. "Everywhere, Christmas tonight," sings the child as he looks with shining eyes at the lighted Christmas Tree, or holds his over-flowing stocking which Santa Claus has so generously filled. Nor can the elders escape the contagion. No amount of labored reasoning can deaden the enthusiastic observance of Christmas Day, and "Merrie Christmas" is the greeting which makes the atmosphere vocal with honest joy.

We thank God for the mysteries which surround the day. Home and Church are made beautiful with "The fir tree, the pine tree and the box together" and the Sanctuaries are beautified indeed thereby. It is the "Spirit of Christmas," a spirit which came to the old earth when Christ was born in Bethlehem centuries ago; a spirit which is needed in the struggle between faith and doubt, materialism and philosophic speculation, so mighty in the world today. Oh, the

joy of our hearts that once in the year at least poetry and music and dreams and visions and love hold sway, and that the hearts and lives of men are led by "A Little Child!"

And what else could we expect when God comes to earth with a message of salvation? Are not the angels' music, and the shepherds and their sheep, and the star, and the Wise Men, and the Sleeping Babe the gentle, loving results of a mercy which would lift human lives from the hard experiences of struggle to the rich mysteries of a heavenly care? Is not the very poetic abandon of Christmas time a proof of the meeting between earth and Heaven, of the kissing of righteousness and peace declaring a union never to be broken? Do we not prove all the sweet reality of the "Old Story" of Bethlehem when we think of giving rather than receiving and when we long to bring cheer to the lonely and poor and sad everywhere?

Dear Christ, help us to be glad in the dear story of Thy birth, so beautiful in its simplicity, so glorious in its vision of open skies and angel songs. Blessed Christ Child, make us all children in happiness and faith and purity at this Christmas time, for so only can we enter the Kingdom.

PAYING OFF A MORTGAGE

The Mission of St. Giles, at Sixty-ninth and Chestnut Streets, having assumed the burden of quite a large mortgage to pay for the erection of the first unit of the parish house, met with the necessity of providing some means of paying the interest and principal. Beside this there was a feeling among some of the members that it would be a very pleasant thing to perpetuate the memory and fellowship of the first years of the Mission.

Combining these two ideas Mr. K. A. Dibble, a member of the vestry, suggested the formation of a Foundation Club. Briefly the idea is that those who have contributed to the material building, to the number of one hundred and fifty members shall form the organization. The club has one meeting a year, which is almost entirely a social affair, the business being attended to by an executive committee. The dues are twenty-five cents a week, payable weekly or in larger sums, no more and no less. The income of the club from dues is applied solely to the payment of interest and reduction of the principal of the loans for the building. At the rear of the church is a permanent scroll which is signed by each charter member.

Up to the present time ninety members have joined the club, some of whom are no longer living in the parish, but who intend to keep up their membership for the benefit of St. Giles's and for the sake of the fellowship.

WEST PHILA. S. S. ASS'N HOLDS INSPIRING MEETING

The annual meeting of the West Philadelphia Branch Sunday School Association was held at the Chapel of the Mediator, on Tuesday evening, November 11, twenty Church Schools in West Philadelphia being represented, with an attendance of about two hundred and fifty. It was the largest attendance in the history of the association.

The following officers were elected: President, Rev. Charles E. Tuke, D.D.; Vice-President, Rev. William J. Cox; Secretary-Treasurer, E. Tracy Tobin; Executive Committee, Rev. Granville Taylor, Chairman; Rev. Charles W. Schiffer, D.D.; Rev. Richard Bright, Mrs. John Loman, Miss Mary Simms, and Miss Margaret E. Kilbourne. Delegate, Commission on Church Schools, Rev. John Weber.

Addresses were made by Rev. Frederick E. Seymour, rector of St. Phillips Church, on "Diocesan Plans for Helping the Teacher"; by the Rev. Benjamin N. Bird, President of the Main Line Branch, and by the Rev. William J. Cox, who delivered the principal address on The Ten Commandments and how their teaching can be introduced into the Public School Curriculum. A synopsis of Mr. Cox's address appears elsewhere in this issue of CHURCH NEWS.

The subject of Mr. Cox's address was referred to the Executive Committee.

CHURCH HISTORICAL SOCIETY

The Autumn meeting of the Historical Society was held November 17th, in the assembly room of the Church House. The Rev. Dr. Chorley, Historiographer of the American Church, concluded the reading of his paper on the "Rise of Parties in the American Church," the first part of which he read in May last.

At the business meeting the Librarian reported the following additions to the collection of the Society had been made between May 1st and November 1st: 83 bound volumes, 384 pamphlets, 172 photographs, 15 framed photographs, 54 autographs of Bishops and rectors, 1 large scrap-book of newspaper clippings, a large number of diocesan and parish papers, reports of societies, forms of service, etc.

In addition, the Society receives regularly and keeps on file copies of the *Churchman*, *Living Church*, *Southern Churchman*, *English Church Times*, *Catholic Churchman*, *Spirit of Missions*, *American Church Review*, *Near East*, *Church Union Quarterly*, CHURCH NEWS OF DIOCESE OF PENNSYLVANIA, and *Church-at-Work*.

The committee on Pilgrimages reported that on the previous Saturday a number of members of the Society and their friends had visited Old Swedes Church on Swanson Street, when addresses were made on the history of that church.

Bishop Headlam on Church Unity

By the REV. ADDISON A. EWING

While the Rt. Rev. Arthur C. Headlam, Lord Bishop of Gloucester, was the guest of Bishop Garland during the early part of last month he addressed a meeting of the ministers of all communions in Philadelphia and vicinity in Holy Trinity Church under the auspices of the Bishop, the Dean and Faculty of the Philadelphia Divinity School. The Lord Bishop spoke on Church Unity. He is a member of the International Commission on Unity to Promote Fellowship Between the Churches, of which Commission the Archbishop of Canterbury is Chairman.—Ed.

How refreshing and stimulating is an honest man! By honesty I mean something more than the paying of just debts, more even than keeping promises. I mean thinking in the open, without ambiguity or subterfuge. Such honesty is not common and for most of us is not natural and easy. We do not mean to tell lies, but by training and habit we are propagandists and propaganda breeds lies. Having axes to grind, or candidates to elect, or property to sell, or wars to wage, we speak and think as advocates. We are interested in some good cause and, like efficient salesmen, we represent it as glorious and simple when it bristles with difficulties. No doubt in some practical affairs the best way to overcome difficulties is to ignore them. But not always. Many projects cannot even be attempted until they are thought out with thoroughness and without deceit.

Bishop Headlam impressed me as being an honest man. I think that explains the unusually stimulating effect of his recent visit to this city. There was something challenging in his simple candor. This was especially marked in his address on Church Unity, and it was especially needed there, for no subject offers more temptations to ambiguity and specious but crooked thinking.

We of the Episcopal Church have done much talking about Church Unity, but when we have tried to do anything about it or others have invited us to join in actual steps toward it we have laid ourselves open to the charge of being disingenuous. The point of acute difficulty, to which Bishop Headlam frankly addressed himself, is that of the Ministry. Some efforts have been made on our part as though we would like to re-ordain ministers of other churches, but surreptitiously so that it would not be noticed or give offense. It is just this sort of wiliness that the Bishop's proposal makes impossible. His first step would be the frank and official recognition that clergymen of non-episco-

pal churches are ministers of God's Word and Sacraments. The next step would be actual inter-communion by the members of different churches. Then for the future, ordinations in the "United Church" would be so arranged as to include the authority of the different churches which would still continue their own peculiar uses without "mixture of rites."

The details of the scheme are not of great interest and there ought not to be insuperable obstacles in the way of working them out when once the initial step is taken. The really important feature of the proposal is that there is in it nothing covert or underhanded. If it were carried out we should not be adroitly imposing a necessary Episcopal ordination upon those who do not think it necessary. We should be playing no pious trick, because we should begin by admitting that Episcopal ordination is not necessary for a real ministry and valid sacraments but only for the achievement of unity.

Now I have no illusion about the readiness of our Church to take that initial step, but until we do take it no Church Unity is possible. It is just here that honesty is imperatively needed. For it is vastly better that we should be regarded as narrow, exclusive and bigoted than that we should be thought to be crooks. We may be misunderstood, but we cannot afford to have our moral integrity questioned or questionable.

I am not sure how much the ordinary laymen care about Church Unity or think about it, but I am confident that unless they care and think a good deal nothing much will be done. And the situation is not free from complexities. It is easy to say with pity or disgust that the divisions of Christendom are a scandal and a hindrance and to urge that we all get together. But it is not quite as simple as that; it is complicated by habits and prejudices and inertia, by denominational loyalties and fears and even animosities. Such obstacles may be softened, but cannot be removed, by federation for some practical ends. Indeed Christians are as likely to divide on questions of social reform as on questions of theology. Something more is needed, too, than reorganization of Church machinery for administrative purposes, although there is, admittedly, an enormous waste through duplication of efforts.

The center of unity is in devotion to a common Lord. This devotion is colored variously by theological conceptions, but it is dramatically expressed in the Holy Communion. If that can

be made in reality what it is in intention, a sacrament of unity, then we can hope to build up in other ways a genuinely organic life of a united church with spiritual coherence and power of attack. That in itself would not be sufficient, for it might be only a formality. There is needed also a common understanding that Christianity means a peculiar way of living, and the most hopeful sign today is that there does seem to be a growing insistence that Jesus Christ offers not a scheme of salvation but a way of life that is salvation. To see quite simply and clearly what this way of life is and to adopt it without reservations or exceptions is the main thing, without which there can be no genuine devotion. But the Holy Communion does help to strengthen and clarify this practical faith and to deepen this devotion by expressing it. Without it no unity of purpose is likely to persist, no common life is likely to be realized.

That is why questions of Church Unity involve the question of Orders, and that is why Bishop Headlam discussed the Ministry in the different churches, for there can be no Communion save as it is celebrated and administered. What he said gave a clearness and distinctness that such discussions need, but I wish he had gone on and with equal candor treated of some considerations involved in his position which deter many from going the whole way with him. It may be, indeed some statements he made suggest, that agreement between different types of Churchmen is farther advanced in England than in this country. But rightly or wrongly many of our clergy are unready to admit that Communion in a Methodist Church is the same thing as the Sacrament celebrated at our altars, and that chiefly because Methodist ministers have not been ordained priests by Bishops of the Apostolic Succession. That is the real difficulty in the way of Church Unity and we might as well say so. Such a view may be wrong, but it is held so tenaciously and conscientiously that no one need expect that it will be lightly surrendered.

Does that mean that Church Unity must be forever postponed? Perhaps not. Much depends on the amount of interest laymen and laywomen take in it. If they are insistent that the present *impasse* is intolerable and that considerations that seem to them to be academic must not stand in the way of a practical solution they may force a fresh study and a restatement of all that is involved.

This is not the place to undertake that nor am I qualified to do it. But I am not afraid to suggest a line along which I think some fruitful work might be done. Personally I hold what would be called high sacramental views regarding Holy Communion and Holy Orders. But I think it unfortunate that such views have been so generally tied up with a doctrine of such doubtful historical validity as that which is known as Apostolic Succession. I should like to call for a division of the question.

Episcopacy may have value enough to be generally adopted as an instrument of unity without making it the sole channel of grace. Facts are hard things to kick against and they decide in matters of history, which cannot safely be written to support theological opinions. And there are facts of today that cannot be ignored, facts of spiritual vitality in different communions. By their fruits ye shall know them, and by the fruits of the Spirit we may discern the Spirit. Honesty demands that we take all the facts into account. And honesty also will prevent us from talking about Church Unity or praying for it unless we are willing that it be brought about in other ways than those that we think best.

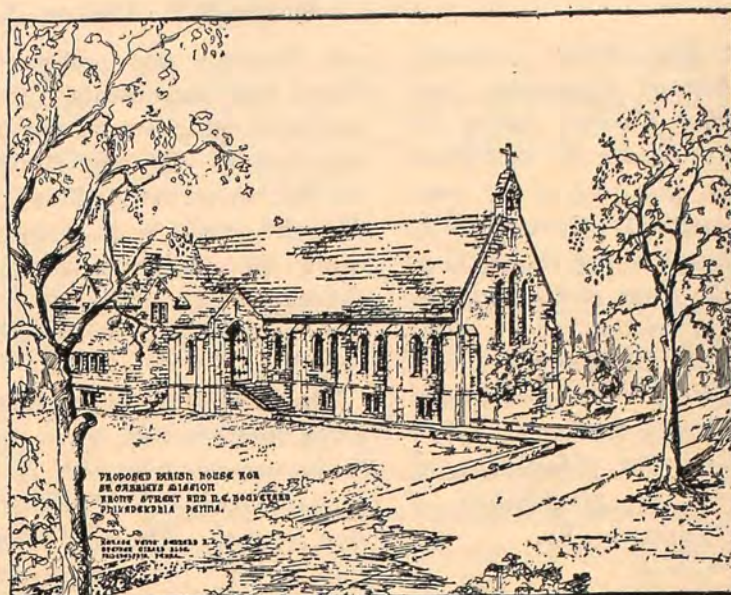
URGES CHURCH MEMBERS TO AID IN LEGISLATION

Before the Church Club, on November 10th, Mr. Clinton Rogers Woodruff, of the Department of Christian Social Service, outlined various social questions which are likely to be considered by the incoming Pennsylvania Legislature. Mr. Woodruff emphasized the fact that an effort would be made to secure repeal of the collateral inheritance tax on charitable bequests, pointing out that the present tax was a most unfortunate curtailment of the resources of many charitable and social organizations.

In connection with penal legislation he said that there would be a definite proposition made for the establishment of a State Board of Parole; for a new site for the Eastern Penitentiary; establishment of a decent place for women offenders, and of an institution for the criminal feeble-minded.

In connection with the mental health program advocated by the State Department of Public Welfare, Mr. Woodruff called attention to the necessity for completing the Laurelton State Village for feeble-minded children of child-bearing age, and the necessity for the establishment of special classes for the feeble-minded and of mental health clinics and of a colony for epileptics.

St. Gabriel's Mission



On September 21, 1924, St. Gabriel's Church School occupied for the first time the new parish house basement.

Mr. Horace Wells Sellers designed a very good-looking building and Mr. Thomas Trafford has succeeded very well in carrying out the plans as far as we have been able to go. Besides a room thirty by fifty feet we have a guild room, study, two cloak rooms, kitchen and boiler room. The stone work has

elicited the praise of a great many people while the inside work is equally pleasing.

We have also been enabled to place pews inside the temporary Chapel which adds much to the appearance and aids us in our worship.

The accompanying cut shows what we hope will soon come to pass. Our slogan now is "let us get out of the cellar. I wonder if anyone would like to help us?"

Further attention was called to the work of the Children's Commission and the importance of the various questions that it had under consideration. He also urged careful consideration of the report of the Commission on Revision of the Marriage Law.

Mr. Woodruff emphasized the necessity of churchmen taking a personal interest in all questions such as these he had referred to and of giving their influence to those measures which are receiving the support of the Christian Social Service Departments of the several Dioceses of the Church which are co-operating through a central committee, of which the Rev. Paul S. Atkins, who was present at the meeting by the way, is Chairman.

A reference was also made to the fact that the Child Labor Amendment to the Federal Constitution would come up for ratification, which was being urged by the Department.

ST. MARY'S, HAMILTON VILLAGE, CELEBRATES CENTENNIAL

St. Mary's, Hamilton Village, has been keeping its one hundredth birthday as an organized unit in the life and work of the Diocese.

In 1824 after many years existence as a mission worshipping in a tiny stone school house on what is now Chestnut Street between Thirty-ninth and For-

tieth Streets, St. Mary's began the erection of its first church, Bishop White, then in his seventy-ninth year, laying the cornerstone. On November 2nd last, Bishop White's seventh successor, Bishop Garland, confirmed and celebrated the Holy Communion in the second and present church.

From the 2nd to the 9th the parish kept festival, welcoming back its old clergy and former communicants. All the preachers were old St. Mary's boys or pastors. Dean S. R. Colladay of Christ Church Cathedral, Hartford, Conn.; the Venerable R. Bowden Shepherd, Archdeacon of New Jersey; the Rev. Edward M. Jefferys, rector of Old St. Peter's; the Rev. A. J. Arnold; the Rev. George L. Richardson, Rector of St. Paul's, Burlington, Vermont, all returned to pay their compliments to the old parish. On Thursday, November 6, evensong was sung with the assistance of the combined choirs of St. Mary's and St. James' under the direction of Mr. S. Wesley Sears with the accompaniment of organ, brass and timpani. After a solemn Te Deum of thanksgiving a general reception was held in the Parish House. St. Mary's extends to all readers of THE CHURCH NEWS a most cordial invitation to visit it during its centennial year. It is one of the most beautiful churches in the Diocese and possesses in the Wetherill memorial altar the best example of ecclesiastical mosaic in America.

SEAMEN'S CHURCH INSTITUTE LAYS CORNER-STONE

The Corner-Stone of the new building of the Seamen's Church Institute was laid on the afternoon of Monday, November 3, 1924. Mr. Alexander Van Rensselaer, President of the Board of Managers presided at the exercises and Bishop Garland participated. Rev. A. L. Mansfield, Superintendent of the Seamen's Church Institute of New York, gave the principal address. Bishop Joseph F. Berry of the Methodist Church was to have offered the Invocation, but was ill in the Methodist Hospital at the time and his place on the program was taken by the Rev. Frank B. Lynch, Acting President of the Philadelphia Federation of Churches.

The Churchmen's Missionary Association for Seamen was represented at the exercises by Mr. T. Broom Belfield a Warden of the Chapel of the Redeemer, and Mr. W. W. Frazier, Jr., Secretary. These gentlemen participated in the ceremony by placing records of the older Association, including a copy of the resolution, whereby the Churchmen's Missionary Association was merged with the Seamen's Church Institute, in the box which was placed in the Corner-Stone.

Mayor Kendrick was to have been present to make an address. He was detained by city business and was represented by the Rev. Thomas W. Davis, city Statistician.

The Mayor has since sent a cordial note of endorsement of the work of the Institute in relation to the port.

The Bishop in his address referred to the significance of the occasion in relation to the development of the port of Philadelphia and said that the welfare of seamen on an adequate scale had been too long neglected just as the business development of the port had been too long postponed. However, in view of the great investments which the city is making on the water front, the future holds bright prospects for the city as a port and the erection and establishment of the Seamen's Church Institute will be a factor in that development. He also pointed out the significance of the Institute as an interdenominational organization inviting fellowship and coöperation on the part of all religious bodies.

At the close of his address he called upon Mr. Van Rensselaer to lay the Corner-Stone, after which the Bishop offered the Benediction and the Doxology was sung by those present, bringing the exercises to a close.

The first unit of the new building, which is now in process of erection will include the Chapel of the Redeemer to be designated as a Memorial to the late W. W. Frazier and named after

the old Chapel of the Redeemer at Front and Queen streets; also the John A. Brown Memorial wing which will include accommodations for a school of navigation, an auditorium, contributed by the Auxiliaries of the Institute, and other essential features including bedrooms on the second and third floors. The work on the new building is progressing rapidly and it is expected that it will be ready for use sometime in the Spring of 1925.

SUNDAY SCHOOL INSTITUTE

The Annual Sunday School Institute of the Diocese was held on Monday, October 20th, in St. James, Twenty-second and Walnut Streets. Bishop Garland at the afternoon session expressed his gratification at the large number teachers enrolled in the Church Normal School, which is holding its sessions each Thursday night in the Church House. The Rev. Floyd W. Tomkins, rector of Holy Trinity, gave his impressions of the World Sunday School Convention held during the summer in Glasgow.

At the evening session certificates were awarded to the following teachers who had completed satisfactorily the required work in the subjects mentioned:

Certificates were awarded to the following persons who have satisfactorily completed the required work in the subjects mentioned:

Mrs. L. H. Riegner (St. Philip's), "The Pupil and The Teacher."

Miss Helen B. Fulton (St. Philip's), "How to Teach the Old Testament and The Bible."

Miss Annie Creighton (St. Mark's, Frankford), "The Bible."

Miss Mary Reynolds (St. John's Free Church), "How to Teach the Old Testament and the Bible."

Miss Mabel Daniels (St. John's, Lansdowne), "How to Teach the Old Testament."

Miss Mary O. Evans (The Covenant), "How to Teach the Old Testament."

Certificates were also given to the following who had attended the Philadelphia Training School:

Miss Fannie E. Wood (St. Mary's, Wayne), "Old Testament," "Life of Christ," "Acts and Epistles," "Church History."

Miss Laura J. Ashmore (Church of the Saviour), "Old Testament," "Acts and Epistles," "Life of Christ."

Miss Pearl Hall (Philips Brooks Memorial), "Old Testament," "Life of Christ."

Miss Emma Cash (Church of the Saviour), "Old Testament," "Acts and Epistles," "Life of Christ."

Miss Hazeltine Fairsmith (Calvary, Germantown), "Life of Christ," "Old Testament."

Miss Mary Cash (Church of The Saviour), "Old Testament," "Life of Christ," "Church History."

Miss Edith L. Simpson (St. Ambrose), "Old Testament," "Life of Christ," "Acts and Epistles."

Miss Mary Florence Brodie (St. Clement's), "Old Testament," "Life of Christ," "Acts and Epistles."

Miss Eleanor H. Denniston (Calvary, Germantown), "Life of Christ," "Acts and Epistles," "Old Testament."

WHAT A CONGREGATIONALIST THINKS OF THE PRAYER BOOK

(From "The Art of Preaching," by
Dean Reynolds Brown of Yale)

"You are there as a man of prayer to lead and guide the people in their prayers. The minister of worship in the Protestant Episcopal Church has placed in his hands for daily use, 'The Book of Common Prayer.'

"It is a great title for a book—it does me good always just to see those words printed on the title page. And it is a great book—great in its comprehensiveness, great in its fine phrasing, great in its sympathetic reach inward and upward, and great in the high quality of the spirit of devotion there expressed!

"I have had on my desk and much of the time in my pocket for the last thirty-five years the prayer book of the Protestant Episcopal Church. I could not begin to tell you of the help I have received from it as a minister of Jesus Christ. I have used it until I know many of its beautiful Collects by heart.

"I have read the Litany again and again when it seemed to fit in around my own need like a well-made garment. I have read day after day, again and again, the 'Order for Morning Prayer' and the 'Order for Evening Prayer,' and the 'Prayers and Thanksgiving for Special Occasions' until they are all as familiar to me as the twenty-third psalm.

"We are told that the messenger of the Lord portrayed in one of the closing chapters of the Bible 'had in his hand a little book open.' The use of that little book of 'Common Prayer,' which may be held in the hand of any man open, will enrich and ennoble all his prayerful utterance."

Affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue—I mean good nature—are of daily use; they are the bread of mankind, and the staff of life.—Dryden.

OUR POLISH SCHOOLS

Our Polish people connect the giving of gifts not with Christmas, as we do, but with the visit of the Wise Men. That is why their children's festivals are kept after ours in Epiphany tide.

Nevertheless the children of our Polish schools are already beginning to think and plan for the coming festivities. A mystery play is always part of the exercises and is generally followed by another play containing some moral lesson. These plays are well worth seeing, and parents and children welcome and appreciate the visit at such times of their "American friends." Though this latter phrase is not altogether a happy one; for more loyal and enthusiastic Americans than these children it would be hard to find, and they would indignantly repudiate any aspersion on their citizenship.

Man, if not most of the children show marked dramatic talent and throw themselves into this feature with an utter abandon, and lack of self-consciousness. The vividness of their imagination comes out also in their school work, as when one little girl begins her written story of the Annunciation, "One day when St. Mary was in her room sewing on her new dress, for she was to be married the next day—" The trait is doubtless inherited.

One of the old carols tells how the Shepherds on their visit to the Holy Child found Him asleep, and desired St. Mary to awaken Him that they might admire His beautiful blue eyes. With a mother's solicitude she refuses. But the Shepherds are not deterred. They approach St. Joseph and offer him a bottle of wine. Spurred by this pour boire, St. Joseph intercedes for them and they obtain their request.

CHAPEL OF THE MEDIATOR

At the Chapel of the Mediator on the Sunday afternoon before Christmas there is a Church School Service at which the children bring gifts of all kinds and at an appropriate period of the Service the children advance to a Manger that is arranged in the Chancel and place their gifts therein.

These gifts are then distributed among the various institutions for children in the city. The little tots, and in fact the whole school, enter into this Service quite whole-heartedly, so that the Manger is virtually covered with gifts. This year the young people are hoping to present another Christmas Pageant.

FREE CHURCH OF ST. JOHN

The biggest feature of our Christmas exercises in the Sunday School of the Free Church of St. John is the presentation of a Mystery Play. The Sunday School which has not included this has

Use of a Christmas "Creche"

One way of vividly presenting the Christmas story to the Children of the Church, . . . a way beloved by their elders as well, . . . is by means of a Christian "Crib" or "Creche."

The history of the use of the Creche in the Church in this way goes back to that Christmas-eve long ago when St. Francis, with that beautiful simplicity of spirit which has endeared him to all the world, gathered together the villagers of a little hamlet in Italy into a barn, where by the light of candles and lanterns they sang hymns in honor of our Lord's Nativity. And the writer recalls one especially impressive instance of its use some years ago in the Church of St. John the Evangelist in Boston. It was placed in the Baptistry over against the font, a juxtaposition most suggestive to those who lingered in meditation. Grouped behind it was a background of small fir trees. The Manger-Crib itself was half-filled with straw across which a fair linen cloth had been laid, and upon this was the image of the Infant Saviour lying with eyes up-turned and arms out-stretched. Above there hung low a burning ancient lamp from some forgotten shrine of other days, . . . and that was all. The effect of the whole was of exquisite simplicity, radiant with the beauty of holiness, breathing into the souls of those who knelt about it the true message of the day when for us men and our salvation the Light of the World was Incarnate and became a little Child.

Very often figures of the Blessed Mother and St. Joseph are also used, . . . as well as a simple setting representing, better in a suggestive way, rather than with any attempt at realism, the surroundings of the Holy Birth. Sometimes more figures are used as

well, . . . the animals of the stable, the shepherds with their sheep, at Epiphany the wise men too, . . . but too great elaborateness detracts from rather than enhances the vividness of the Creche's effect, and mars its artistic appeal.

A small platform of wood, gilded on the sides, the flooring painted a brick-red or deep blue; rough uprights cut from cedar sapplings supporting a weather-beaten roof in which is concealed a light shining downward; a strip of tapestry or rich cloth of subdued colors hanging behind; the floor strewn with fine straw; in the midst a low manger with the figures of the Christ Child and the Blessed Virgin and St. Joseph kneeling on either side (*); such a Creche could be arranged in any parish and would do much, in spite of Santa Claus and pointsettias and all the pagan paraphernalia of the day, to visualize that for which Christmas really stands, the Incarnation and the New Birth. With a silent eloquence more impressive than many words it would help bring the Christmas pilgrims of today to the Manger at Bethlehem and stir in them a spirit of worship which the mere repetition of the oft-told tale, even if illustrated with the latest stereopticon slides, sometimes fails to do.

W. C. PATTERSON.

*The writer has recently received a very charming set of these figures, done with great artistic feeling and execution and quite unlike the usual offerings of Roman image shops in this line, from Mr. Robert Robbins, 10½ Grove street, New York, at the very moderate price of \$10.00, and understands that larger or smaller sets may be had for more or less.

much in store for it. We give it very thorough preparation through the season of Advent. Groups of teachers form the various committees to take care of the stage, properties, coaching, etc. Much interest is evidenced in it on the part of the children, the parents and the teachers. Three years ago we presented "Bethlehem," written by the Rev. Arthur Ketchum and published by Morehouse. We repeated it the following year and it would stand repetition every year. Last year we gave "When the Chimes Rang," published by Samcel French, New York City.

We separate the festival for our Primary and Kindergarten Departments from that of the older children. The younger children come in the afternoon. There is the tree, Santa Claus, and a Christmas story. But the greater part

of the program is provided by the children. Every child is given an opportunity to take part and prepared by the teachers. Our aim in both the case of the older as well as the younger children is to make as far as possible the Christmas Festival the children's own work.

ST. ASAPH'S, BALA

Christmas is a very bright and happy time for the children of St. Asaph's, Bala. For some weeks beforehand they meet during the week to practice carols and rehearse an entertainment or a pageant, having as its central theme the Birth of the Christ Child. We say this to make clear that Our Lord is glorified and not Santa Claus.

The Carol Service is always held on Christmas Eve at four o'clock, and the

church is, as a rule, packed with children and parishioners. The prayers and address are especially for the children and after the Blessing, all the lights are turned out except an electric star over the Cross above the Altar and all sing while kneeling, Holy Night. There is a distinct advantage in having the service at this time as the children's minds are filled with the thoughts of Christmas and they can thus be centered on our Lord more easily. During the Recessional Hymn, every child passes a large manger in which he places gifts which are later, that same evening, sent to some nearby institution which might like them.

At the close of the service a short entertainment is held in the parish house after which the candy is distributed and as they go home a tree in the yard that has been filled with colored electric bulbs is lighted. This is the children's Christmas and a fitting prelude to the Midnight Holy Communion of the older people.

BISHOP WHITE PRAYER BOOK SOCIETY'S ANNIVERSARY

The ninety-first Anniversary Service of the Bishop White Prayer Book Society was held in the Chapel of the Mediator, Sunday night, November —. The Rev. Granville Taylor, Vicar of the Mediator, preached the sermon. His topic was "The Book of Common Prayer." The annual report showed that upwards of 10,000 Prayer Books and Hymnals were distributed in forty-one Dioceses and Districts, printed in the Italian, Portuguese and English languages and in Indian dialects. The Rev. Lucien M. Robinson, Custodian of the Prayer Book, and the Revs. Louis C. Washburn and S. Lord Gilberson assisted in the Service.

REV. S. B. BOOTH ELECTED TO VERMONT BISHOPRIC

The Rev. Samuel B. Booth, Priest-in-charge of the Country Center Mission of Bucks County, was elected Bishop Coadjutor of the Diocese of Vermont at a special Convention held in Burlington, Vermont, on Wednesday, November 12. Mr. Booth is considering the question of acceptance and as THE CHURCH NEWS was going to press he was on his way to Burlington to confer with the Bishop of Vermont, the Rt. Rev. Arthur C. A. Hall.

The special Convention was called to elect a successor to the late Rt. Rev. George Y. Bliss. Twelve names were presented. Mr. Booth's election took place on the second ballot. Twenty-five Clergy and 60 Lay votes were eligible to be cast. Mr. Booth received 22 Clergy and 53 Lay votes.

MEMORIAL TO DR. HARDING

A Panel, in memory of the late Rev. John B. Harding, D.D., was dedicated Sunday, November 2, with fitting ceremonies, in St. Mark's Church, Frankford, of which Dr. Harding was rector for nearly thirty years. The sermon was preached by the Rev. Leslie F. Potter, the present rector, who spoke of the life and work of his predecessor.

The panel is in bas relief, showing our Lord breaking bread at the supper at Emmaus, and is surmounted by canopy work enriched with delicate tracery. This canopy carries the seals of Harvard University and of Berkeley Divinity School, from both of which Dr. Harding was graduated. The inscription reads: "This memorial is erected by St. Mark's Parish to the glory of God and in loving memory of the Rev. John B. Harding, during whose leadership this church was built and consecrated. Rector of the Parish 1892-1921, a devoted priest, a loyal friend, a wise coun-

sellor, Grant to him, O Lord, eternal rest, and may light perpetual shine upon him."

The drawings were made by Frank R. Watson, architect of the church, which is one of the most beautiful in the Diocese.

Dr. Harding died in the autumn of 1921.

WELCOME NEW RECTOR

On November 12th the parishioners of Christ Church, Sixth and Venango Streets, held in the parish house a meeting of welcome and greeting to the rector and his family. The meeting was in charge of the genial and enthusiastic Senior Warden, Mr. William Hetzel, and from his remarks there is no doubt that Christ Church has gotten its proper stride and the outlook is most encouraging.

The Rev. Charles Bratten Dubell, rector of St. Simeon's, and the Rev. Lloyd Mellor Smith, curate of St. Simeon's, were the speakers of the evening. The chairman paid marked tribute to both speakers for their interest and help during the time the parish was without a rector, and the timely remarks of both will do much in strengthening the bonds of affection between rector and people of Christ Church.

A five-piece orchestra led the singing of popular songs which was thoroughly enjoyed by all. A trio, composed of piano, cello, and violin, and a number of vocal solos composed the musical program of the evening. The Parish Aid presented to Mrs. Appleton a beautiful pair of twelve-inch sterling silver candlesticks and the Girls' Friendly and the Candidates presented her with a beautiful basket three and a half feet high filled with large yellow chrysanthemums.

UPWARDS OF 2000 COMMUNICANTS

Of the Church in our Diocese are receiving this issue of THE CHURCH NEWS, who are not among our regular subscribers. We want them, and all others not now receiving the paper, to be among our family of regular readers.

A number of new subscribers enrolled since the last issue.

THE CHURCH NEWS is under the personal supervision of the Bishop. It is the only official publication of the Church for the whole Diocese.

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Expansion of the Church's work must go on if the Church is to do the Master's bidding. The Church of 1925 must make possible the Program of 1925. Your Rector and your Parish need YOUR help in accomplishing this result.

THE DIOCESE IS ACTIVE

Many of the 78 parishes and missions represented at the Diocesan Institute on the Church's program held in October, are now actively engaged in organization and promotion of their own parish programs in preparation for and in execution of the annual canvass.

St. Luke's Church, Kensington, arranged a series of Sunday addresses in November. Members of the parish and the rector referred to the parochial needs and program at the morning services and the national program, the program of the Diocese, together with methods which have proven successful, were presented by invited speakers at the evening services. "The Program" was the topic assigned to the Rev. P. R. Stockman. Mr. Edward H. Bonsall spoke on the "Man's Job"; the Rev. B. N. Bird spoke on "How to Organize the Canvass." "How the Budget is Made" was described by the Rev. G. E. Pember.

All Saints Church, Darby, held a parish meeting on November 17th, at which the parish treasurer, Mr. Castle, reviewed the financial accomplishment of the past year, and the work of the Church at large was presented by the Rev. P. R. Stockman.

St. Peter's, Germantown, is reorganizing its Every Member Canvass committee with a view to securing larger results the coming year.

Christ Church, Germantown, held its preparation for the canvass on the evening of Friday, November 21st.

St. Asaph's, Bala, reports that the laymen are taking hold of the movement even better than ever and are preparing to continue just as thorough a canvass as was held last year.

St. Thomas' Church, Whitemarsh, is conducting an Every Member Canvass this year for the first time. Its Rector has made a careful study of the work in other parishes and has come to the conclusion that it holds great possibilities for interesting the laymen of his parish and for increasing the contributions, both parochial and general work. The Rev. Mr. Groton has achieved great results in the past. With the use of the Every Member Canvass he should find his work supported with even greater encouragement.

St. Matthew's, Philadelphia, under the very efficient leadership of its rector, the Rev. C. H. Reese, will hold its

(Continued on page 90, column 1)

The Budget for 1925

By the REV. GILBERT E. PEMBER, Chairman of the Budget Committee of the Finance Department

At its meeting on November 13th the Executive Council adopted the Budget for 1925. It is printed in THE CHURCH NEWS in detail in the hope that it will be studied before the Canvass by our people, and especially by the Clergy and their lay people who are conducting the Canvass.

Some explanation of some of the items may be helpful. But first it ought to be said quite frankly that this does not represent all the requests that came to the Council. The total requests for Diocesan Maintenance alone amounted to almost two hundred and fifty thousand dollars, or about forty-three thousand dollars more than last year's Budget for Diocesan Maintenance. The Council felt compelled to cut some of the requests down to bring the Budget more nearly to the same amount as last year. The Council did this not because the requests were unworthy or unreasonable. On the contrary they were all worthy and even urgently needed. Nor were they cut down because the Diocese did not have enough money. There is not the slightest doubt of our having the money. They had to be cut down because we do not give the money. It is very simple after all. The Quotas of the Parishes are to meet the items of the Budget. If the Parishes do not meet their Quotas, and many of them do not, then the Budget cannot be met. And unless the Parishes do pay their Quotas it is impossible to consider any appreciable increase in the Budget.

Diocesan Missions. The item "Convocational Missions" covers our regular missionary work in the six Convocations. There are thirty-eight missions ministered to by twenty-nine missionaries. The Racial Work includes that among the Jews, the Italians, the Poles, the Hungarians, the French and the Colored.

In many, perhaps most cases, the amounts appearing on the Budget do not represent the entire cost of those enterprises but only that part which is guaranteed by the Diocese. This is notably true of the work at the University of Pennsylvania, the Church Training and Deaconess House, and the Church Farm School. Others of our institutions receive their chief support from the Welfare Federation and receive from us support only for that part of their work which may be designated as solely religious. This is true of the Seamen's Church Institute, the Sheltering Arms, the Galilee Mission and the City Mission. Other of our institutions are supported entirely by the Welfare Federation and their own endowments and so do not appear in our Budget at all.

The item of \$45,000.00 for the Episcopal Hospital is met largely by the Thanksgiving Offering which go to it and are counted on the Quotas. The Council simply offers to make good the difference between the Thanksgiving Offering and the sum named in the Budget, provided the Hospital needs it and the Council has it at the end of the year.

In the section "Forward Work" there is an item of \$25,000.00. That does not at all represent the Forward Work waiting to be done. It is simply the sum which the Council felt must be raised this year. In fact it has already pledged \$10,000.00 to Collingdale and \$5,500.00 to the new mission at Springfield. These pledges must be redeemed and the Parishes and people of the Diocese will be appealed to during the year for them. Gifts for them will be credited as Forward Work, though no quota is assigned to the Parishes for them. They cannot be counted on the regular Quotas for the simple reason that the Quotas are already pledged to the items named on the Budget and cannot be diverted to other purposes. There is also an item for a similar amount for Forward Work in the National Church's Program, which we hope our people will give. All this is done with approval of the last Diocesan Convention, which authorized the Council to make a definite effort to raise at least twenty-five thousand dollars for Diocesan and the same amount for National Forward Work.

It will surely be noticed that the amount sent to us from the National Council to apportion for Maintenance is larger than last year. This the National Council does in obedience to the instructions of the General Convention. Alas, we have to notify the National Council that they can hardly expect more than \$250,000.00 from us in 1925.

The undesignated funds that come to the Executive Council are divided between our own work and the National Council according to the relation of our Diocesan Budget to our share in the National Budget. We hope to get two hundred and fifty thousand dollars for the National Council and approximately two hundred and fifteen thousand for our Diocesan Work. So of undesignated and divisible funds about fifty-four cents on the dollar is sent to the National Council and forty-six cents kept for our own work.

The Budget for 1925 follows:

(Continued on next page)

(Continued from preceding page)

I. DIOCESAN ASSESSMENTS:

1. Episcopal Fund	\$23,320.00
2. Convention Fund	22,571.25
3. Sustentation Fund	11,600.00

Total for Diocesan Assessments \$51,491.25

II. BUDGET FOR MAINTENANCE—

A. DIOCESAN MAINTENANCE—

1. The Department of Missions:

(1) Convocational Missions	\$36,444.75
(2) Racial Work	29,200.98
(3) Chaplains	2,175.80
(4) Diocesan Missionaries under Immediate Direction of the Bishop	3,117.50

70,939.03

1. The Department of Religious Education:

(1) Church Schools	\$250.00
(2) Teacher Training	1,000.00
(3) Week-day Schools	25.00
(4) Adult Education	100.00
(5) Printing, Travel, Etc.	500.00

1,875.00

3. The Department of Christian Social Service and
Diocesan Institutions:

(1) Department Expenses	\$300.00
(2) Philadelphia Federation of Churches	500.00

800.00

4. The Department of Publicity:

(1) Salaries	\$3,000.00
(2) Expenses	500.00

3,500.00

5. The Commission on Recruiting for the Ministry

3,250.00

6. Church Work Among the Blind

500.00

7. Church Work Among the Deaf

2,362.00

8. Interest on Mortgages Guaranteed by the Council:

(1) St. George's, Richmond	\$1,200.00
(2) St. Barnabas', Germantown	540.00
(3) Community House, Morrisville	900.00
(4) St. Gabriel's, Feltonville	600.00
(5) Zion, Logan	1,000.00
(6) Glenside	600.00

4,840.00

9. The Executive Office

14,500.00

10. The Contingent Fund:

(1) Church News	\$1,000.00
(2) Insurance Office	1,000.00
(3) Trustees of the Diocese	2,000.00
(4) Emergencies	8,000.00

12,000.00

11. The Church Training and Deaconess House

500.00

12. The Sheltering Arms:

(1) Chaplain	\$268.75
(2) Current Expenses	550.00

818.75

13. Church Work at the University of Pennsylvania:

(1) Chaplain	\$1,050.00
(2) Community Centre	1,500.00

2,550.00

14. St. John's House

3,000.00

15. Seamen's Church Institute

3,600.00

16. The City Mission:

(1) Missionaries	\$12,831.44
(2) Current Expense, Chaplains' Department..	2,400.00

15,231.44

17. The Church Farm School

30,000.00

18. The Episcopal Hospital

45,000.00

Total for Diocesan Maintenance \$215,266.22

(Continued on next page)

By the action of the Executive Council in adopting the Budget for 1925, and by the direction of the Finance Department, the Quotas for 1925 show an average increase of approximately ten per cent over 1924.

A CAMPAIGN NATION-WIDE

Throughout the Church the utmost activity is reported in preparation for the Annual Every Member Canvass.

In preparation for the canvass the field department of the National Council suggests an intensive week, including daily celebration of Holy Communion, informal evening services, prayer circles, instructions to canvassers, etc.

The Dioceses this year are making wide use of the National officers and secretaries. The new system of Associate secretaries, by which the field department secures the services of capable leaders whose time is donated by their parishes to the work of the whole Church, is proving of great practical value. These men represent the proof of the plans and methods suggested by the field department, for they have already worked them out in their own parishes with gratifying results.

CO-OPERATION

There are 22 parishes in Philadelphia, 25 parishes in the rest of the Diocese, and 25 Missions or 72 congregations, in all, whose "Expectation" in 1924 (the amount they definitely agreed to undertake to raise) is equal to or in excess of their "Quota" (their mathematical share of the total sum apportioned).

These parishes and missions are the strength of the Church's Program in the Diocese and throughout the world. Their support is indispensable. Each year it is hoped their numbers will increase.

Sixty-six parishes and missions agreed to increase their contributions in 1924 over 1923; and most of them are doing very well. Up to November 1st, 19 parishes and mission have exceeded their "Expectations" for the year. These include: Christ Church, Philadelphia; Holy Nativity, Rockledge; St. John's Free; Christ, Franklinville; Epiphany, Royersford; Incarnation, Drexel Hill; St. Ambrose; St. Barnabas', Kensington; St. Paul's, Oaks; Emmanuel, Quakertown; St. Anne's, Willow Grove; St. Giles'; St. Cyril's, Coatesville; St. John's, Compass; St. Peter's, Great Valley; St. Titus, Elmwood; Trinity, Cheltenham; Trinity, Gulph Mills; San Sauveur.

(Continued from preceding page)

B. National Council for Maintenance \$334,880.00

Total Maintenance Budget to be Apportioned in Quotas.. \$550,146.22

II. FORWARD WORK—

A. Diocesan \$25,000.00

Of this sum \$10,000.00 has been pledged by the Council toward the new buildings at Collingdale and \$5,500.00 to the purchase of ground for a new mission at Springfield.

B. National Council 25,000.00

\$50,000.00

See Priorities on "The Church's Program."

Summary of the 1925 Budget as adopted by the Executive Council at its November meeting:

For Assessment, Diocese only \$57,491.25

For Apportionment:

Diocese for Maintenance \$215,266.22

National Council 334,880.00

*\$550,146.22

For Special Appeal:

Diocese for Forward Work \$25,000.00

National Council for Priorities 25,000.00

\$50,000.00

*Under a resolution of the Executive Council that the Diocese could not be expected to contribute through normal channels the total of \$334,880 as requested by the National Council, the quotas are based on \$450,000, instead of \$550,146.22. This represents an increase of approximately 10 per cent. over the quota expectations for 1924.

(Continued from page 88, column 1)

canvass on the lines formerly so successfully worked out.

The plan of All Saints, Wynnewood, is recommended to all those parishes which are sincerely supporting the Missionary program of the Church. The Rector and Vestry at All Saints examine the returns from the Every Member Canvass and if they are not sufficient to entirely underwrite the parish budget, which includes the Missionary quota, a special offering is taken on a special Sunday in the Spring, at which time the Missionary item is made up in full.

St. Paul's Memorial Church, Overbrook, began its preparation for the 2nd annual canvass early in the fall and the Vestry are giving their whole-hearted personal service to bring about results even more successful than last year.

The Annunciation; The Atonement, West Phila.; Old Christ Church; Holy Comforter Memorial; Holy Communion; Holy Trinity; House of Prayer; The Messiah; St. Clement's; St. David's, Manayunk; St. George's, West Phila.; St. James the Less; St. John the Baptist; St. Nathanael's; St. Simon the Cyrenian; Trinity, Oxford; Calvary, Conshohocken; All Saints, Norristown; St. Martin's, Radnor; St. Mary's, Wayne; Atonement, Morton; St. Luke's, Eddystone; St. Mary's, Ardmore; The Mediator, West Phila.; St. Luke's, New-

town; Holy Trinity Memorial, and many other parishes and missions are planning their work along the lines of the Every Member Canvass.

The Church House has supplies of pledge cards and literature for all who desire to make the canvass on December 7th, or according to the schedule which best suits their own situation.

MISSIONS PAY

In 1923 communicants in the foreign fields of our Church's work increased 10 per cent as against an increase of only one per cent in the number of communicants in the whole Church.

Twenty-three hundred and forty-two men and women at home and abroad made up the staff of the Department of Missions. Of this number 1329 men and 661 women made up the native staff in the various foreign missionary districts. The increase of workers in 1923 is made up almost entirely of additions to the native staff.

Grace and St. Peter's Church, Baltimore, is reported in the columns of the *Church at Work* as having a total revenue in 1918 for all purposes of \$17,800. In 1919 its quota for Missions was \$24,000. The congregation met this huge figure and have continued to meet their quota ever since and have given more largely to the parish than ever before, so that in 1923 their total revenue was \$88,949.41.

(Continued from page 89, column 3)

RAISING QUOTAS

There is no parish of the Diocese that meets its quota entirely by the amount its people contribute in response to the Every Member Canvass. Other factors make up the difference. These include: In practically all instances:

The Sunday School Lenten Offering.
The Thanksgiving Offering for the Episcopal Hospital.

In some instances:

Special appeals on behalf of the Budget of the Diocese.

A Missionary offering to make up the Budget of the National Council.

Individual contributions for objects within the Budget of the Diocese or of the National Council, credited to the parish of the donor.

NOTES

Quotas for 1925 were sent to the rectors and missionaries of the Diocese during the week of November 16th, to be considered by the Vestries and congregations.

In 1925 scholarships to the Church Farm School at \$200 each will apply to the Quotas, by action of the Executive Council.

QUOTA QUIRKS

The quota is not a penalty, it is a privilege.

It represents a share, not a shock.

Quote your quota when quoting the Missionary giving of your Parish.

A quota is not the gold, it is the goal.

FORWARD WORK

Parishes and individuals interested in the Forward Work of the Diocese and the priorities of the National Council will find a statement concerning both in relation to the program for 1925 in the January CHURCH NEWS.

WELFARE FEDERATION

The goal of the annual campaign of the Welfare Federation for the budgets of the 130 member agencies for 1925, was set at \$3,129,000, as the minimum requirement. Nine institutions of the Diocese and one affiliated institution are included in this total, so far as their social service work is concerned. These ten institutions appear on the budget of the Welfare Federation for 1925, for the following amounts:

Diocesan Institutions: The City Mission, \$79,220; The Galilee Mission, \$5,695; St. Martha's House, \$11,272; Church Home for Children, \$5,627.25; House of the Holy Child, \$13,105; Church Mission of Help, \$7,305.76; Sheltering Arms, \$8,955; St. Agnes' House, \$4,725; Church Dispensary of Southwark, \$1,364.

Affiliated Institution: Seamen's Church Institute, \$24,000.

Total for all ten, \$161,269.01.

THE REV. C. ORVIS DANTZER

On Sunday, October 26, occurred the death of the Rev. Charles Orvis Dantzer, who for nearly twenty years had been a missionary to the deaf-mutes in the Diocese of Pennsylvania. He had been in failing health for a long period, so that he felt it necessary to resign from all active labors in May, 1923. His death was superinduced by a fractured hip, which resulted from a fall at his home in Lawndale. He was sixty years old. The burial services were held in All Souls' Church for the Deaf, Sixteenth Street above Allegheny Avenue, on Wednesday, October 29. Bishop Garland officiated, assisted by the Rev. Dr. Louis C. Washburn and the Rev. J. O. McIlhenny. The services were interpreted into the sign language of the deaf by the Rev. Warren M. Smaltz and the Rev. Herbert C. Merrill.

The Rev. Mr. Dantzer was a deaf-mute. Previous to coming to Philadelphia he had been a missionary to the deaf of the Diocese of Western New York. A graduate of Gallaudet College for the deaf in Washington, D. C., he received his theological training under private instruction, and was ordained into the priesthood by the late Bishop Huntington in 1895, at Watertown, N. Y. His pastorate among the deaf people in Philadelphia was singularly successful. When he came here in 1903, he found the deaf-mutes in possession of a converted synagogue on Franklin Street above Green. He was enabled to see them established in their new and larger church home, the present All Souls' Church for the Deaf. A parish house was soon added, and only a few years ago he saw the acquisition of a rectory. At the time of his retirement the number of communicants was double what it had been when he first took charge of the mission.

He was a man of many lovable qualities, and the welfare of his deaf charges was always with him a matter of first importance. He labored unselfishly for their advancement, and was chosen to fill many positions of trust among them. And by natural qualities of leadership he established All Souls' as the recognized leader in its field of work, and the finest church for deaf-mutes in the United States.

GIRLS' FRIENDLY SOCIETY

Three of the five Neighborhood Conferences have been held, West Philadelphia, North Philadelphia and Germantown. The attendance and interest shown have been especially good, with excellent reports of work done during the year and planned for the future. For the present the Japanese Reconstruction Fund is emphasized, and with this end in view, at the Germantown meeting

Solutions to the Sunday Evening Problem

By "OBSERVER"

Once upon a time in London there was a preacher of considerable note who drew a large following. A Lord of the realm and his wife who both loved a good sermon used to attend the Church and sit quietly and modestly in the gallery. One Sunday an officious vestryman found out who they were and the next time they came, approached them in the gallery with great assurance, "Won't you come down and sit in the body of the church, my lord?" The answer of his lordship was to turn to his wife and say, "Come on, Maria, we're discovered."

And they never entered the Church again! "Observer" feels like that. He likes to go to the church and worship and enjoy the sermon—in peace.

This one can do admirably in Philadelphia churches. The over-zealous official is not much in evidence.

And so, unmolested he wends his way to find what solutions are to be found to the pressing *problem of the evening service*.

He decides to go to Overbrook. Following the people who seem in a steady stream to be marching to a rendezvous, he finds himself in the beautiful Memorial Church of St. Paul. The congregation seems to fill the edifice. We listen for half an hour to a programme of instrumental or vocal music. It is rendered by a well-balanced choir, excellent soloists and a sympathetic accompanist. Then comes the lecture, delivered by the rector whose fame is acknowledged as preacher and lecturer far beyond the bounds of his parish. It was an eloquent appraisal of modern difficulties and the way to meet them.

The *people are THERE* and this happens every Sunday! Here is one solution. Fine music and a good lecture.

The next venture is at the Church of the Redemption. Here is a splendid structure built by the genius of the pres-

ent rector where no pillar or column breaks the vista of the worshipper.

The evening service is taken wholly by YOUNG PEOPLE. The Junior Choir are in the chancel and the service is in the hands of some of the ten young men whom the rector has trained with infinite pains to conduct the devotions. Smoothly the worship proceeds—prayers, lessons, psalms—and then the address delivered with fervour and in a ringing voice. The diffidence and immaturity of youth has been transformed into assurance, vigour and ability. An admirable solution at the Church of the Redemption.

Once more. We will turn northward. It is the Church of the Advocate. A great, cathedral-like structure with poor acoustics. The solution of the problem here is by having a Pageant, the "Pilgrim and the Book." The church is well filled. Colored lights play upon the altar and chancel as the congregation gather. The rector ascends the pulpit and gives an explanation of mystery plays and pageants—their history and purpose.

With the church darkened the pageant begins. It is solemn, impressive. The colored lights are called into play and throw their beams upon the performers as singly or in groups they proceed up the main aisle. A platform has been erected in the chancel which allows the congregation to witness the play. Voices are nearly inaudible owing to the poor acoustics of the building. The interjection of hymns and the full illumination of the church from time to time spoil the pageant as a connected story. But—the congregation is there, filling the Church.

Thus in three instances the problem has been solved. Churches *can be filled* and an impression made. Gather the people and we can get a hearing from them. The LITURGY means a service for the people—the PEOPLE.

Mrs. Charles R. Pancoast gave a talk on Japanese schools and institutions, illustrated by very beautiful pictures.

The Branches were asked to join in the offering of gold, silver and jewelry towards this Fund, and although many of the Members had no doubt responded to the plea in their Parishes, eleven Branches have sent in seventeen packages, and about \$165 in money has been given. Of the money, \$34.29 was an offering taken at the Annual Missionary Meeting for the Candidate Classes, held November 8, in the parish house of the Church of the Holy Apostles, when Deaconess Newbold gave the children an illustrated talk on Japan.

THE CHURCHWOMAN'S CLUB

The Club is looking forward to a busy winter, and is planning a number of activities.

The first of these was a meeting on November 18th. Dr. Frederic Poole spoke on China, illustrating his lecture with beautiful pictures.

The attendance of the members was large, showing their interest in Doctor Poole, and their appreciation of what the club is doing.

The lecture was followed by a social hour, when the members from many parishes met, thus showing the diocesan spirit of the club.

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

A Fellowship of Rural Workers

The suggestion was several times made, by men formerly prominent in the rural work of this Diocese, that we ought to have an association of the clergy and laymen who are especially interested in the work of our country parishes and missions. It was thought that such an association might not only give to the men engaged in rural work an opportunity for the discussion of their common ideals and problems, but also enable them more effectively to bring the importance of this phase of the Church's work before the people of the Diocese. The organization of the

Rural Workers' Fellowship, of which one of our own most honored country rectors, and one who has been longer in the rural work of our Diocese than almost any other of our clergy, the Rev. Dr. Jules Prevost, of Glen Loch, was made president, makes the more urgent the formation of a local branch of this national fellowship of churchmen interested in the rural field. The editor would suggest that all those who would like to see such an association organized communicate with Doctor Prevost.

REV. CALEB CRESSON GOES TO UTICA

The Rev. Caleb Cresson, for the past eight years rector of St. Paul's Church, Oaks, tendered his resignation last month to take effect at once. He has accepted an unanimous call to Calvary Church, Utica, N. Y., where he had been serving for a month as locum tenens.

The parish to which he has been called numbers over 700 communicants and has a most complete and beautiful church property well located for future growth. He went there as temporary supply with the distinct understanding that he was not to be considered at all as a possible candidate for the rectorship. Yet in a month's association with him he so endeared himself to the whole congregation that this call was extended to him with such heartiness as compelled its acceptance.

EMMANUEL CHURCH, QUAKERTOWN

Bishop Garland visited Emmanuel Church, Quakertown, on the morning of Sunday, October 5th. Five candidates were confirmed, all of whom came from homes several miles from the Church. In few missions of the Diocese are the people so widely scattered as in Quakertown. Half of them live three miles or more from the Church. Neighborhood services are held regularly by the Rev. Mr. Wilkie at Sellersville and Garyville. A small Sunday School is also maintained at the former place.

CONCORD AND CHADD'S FORD

Sunday, October 26th, was signalized in St. John's, Concord, and St. Luke's, Chadd's Ford, by what was probably the largest single offering for a missionary object in the history of either Church.

The collection for the Japanese Reconstruction Fund was:

At St. John's, Concord \$115

At St. Luke's, Chadd's Ford.. 70

Within the last few years there has been a marked increase in Church attendance, and many improvements have been made in the rectory property. The long and faithful service of the Rector, Rev. David L. Sanford, is bearing fruit.

ST. MARY'S, WARWICK

St. Mary's, Warwick, and the two old parishes under the charge of its Rector, Morgantown, in the Diocese of Bethlehem, and Churchtown, in the Diocese of Harrisburg, are taking on new life under the leadership of Rev. William R. Agate, M.D., who came to St. Mary's from the Diocese of Iowa. The parish at Morgantown has completed and furnished a large and handsome Church, to replace the one destroyed by fire some years ago. Attendance at the services is increasing here and at St. Mary's, and there has been a notable increase in the membership of the Church School at St. Mary's. The rectory has been painted and papered throughout the interior, and a new veranda has been built.

A chicken supper was recently held at the parish house at Warwick, at which there was a very large attendance, not only from the immediate neighborhood, but from distant towns as well.

ST. PAUL'S, OAKS

Since the resignation of the Rev. Caleb Cresson, St. Paul's has been in charge of Rev. Chas. F. Scofield, Rector of St. James', Perkiomen. Mr. Scofield has added to the organizations of the parish a Parish Council, which is intended to co-ordinate the various departments of Church work, and bring them together for conferences. The Woman's Aux-

iliary, the Girls' Friendly Society, the Sunday School, the Guild, the Choir and the Order of Sir Galahad are all represented in this council.

The library in the new Mortuary Chapel at Mr. Scofield's own parish at Perkiomen is being increasingly used by the people of that rapidly developing suburban neighborhood.

ST. MARK'S, HONEYBROOK

There has been steady progress in the attendance at the services at St. Mark's during the past three years, the attendance this summer having been better than in either of the three preceding, notwithstanding the loss by death of a number of our members, several of whom had been leaders in the Church for a generation. The evening meetings, held at farmhouses at a distance of from one to five miles from the Church, have continued to be an effective means of reaching the people of all religious bodies, and of none, in this large parish which covers an area of approximately ten miles from border to border. Their fruitfulness is evidenced by the fact that since Whitsunday there have been twenty-eight baptisms at St. Mark's, the great majority of those baptized coming from families attending the evening meetings. The Ladies' Aid Society, with fifty-three members, has also continued to enlist the services, not only of our own members, but of those of other churches, in our work for missions, and to provide social life for farm families. The missionary work of the society amounted this year to \$63. The Junior Auxiliary has raised also \$54, largely through a fair held at the home of one of the members, and has sent a box to China and one to a mission in the South. A new heating plant has been placed in the Church, and the wall about the Churchyard is now being reconstructed.

Suggested Solution of a Difficult Problem; The Ten Commandments in the Public Schools

By the REV. WILLIAM J. COX, Dean of West Philadelphia Convocation

The following was prepared from an address delivered by Dean Cox at the West Philadelphia Sunday School Association meeting on November 11.—ED.

During the past two or three years, in the presence of the steadily rising wave of crime that sweeps the land, admonitions and warnings have been thundered from bench and pulpit, platform and hearth as to the causes producing these serious conditions. There are many who believe they may be traced to three great causes: 1st, Prohibition amendment unassented to by vast bodies of the people who disbelieve in sumptuary legislation of any sort. 2, The after-effects of the war, and the presence of some millions of young men who have passed through the disturbing incidents of the same, and 3, the high wages paid during the war and since in many trades, with the consequent vicious circle of rising prices in every sphere.

These three causes may immediately appear in the foreground of many people's minds as adequate reasons for the present disturbed conditions, but the disease is deeper and more pernicious. It is, the present writer believes, in the utter absence of any adequate ethical rule or canon of life in the lives of many, many millions of our people. The so-called professed church membership of the country being about 40,000,000, there is a vast horde outside, who acknowledge no binding tie or moral law as a guide of life and conduct, and feel themselves free to do what they like, and as they like.

This is very true of the younger generation who in every religious body have gotten out of control and away from the church. An eminent Roman Catholic priest in the city assured me that "his church was gravely concerned about the manner in which the young people were acting today and the loss of authority of the church over them."

During the past summer, I was challenged by two young communists whom I picked up on the road, "if the churches had not lost all of its young people" and was warned by these two lads of twenty years that the "churches were doomed because the young would not join them now or in the future." A young girl from one of our best churches informed me that the "church and religion was all bosh and nobody at her college believed otherwise."

Now what can be done to impress on the rising generation some sort of ethical code and is there such a code possible of acceptance by all religious people in our land! I believe it is possible, and that code of conduct is at hand in

the Ten Commandments, taught and emphasized in a positive sense. I know too, on investigation among not only church people and other Christians, but among all sorts of young people, good and bad, there is an absolute ignorance of the Commandments and the laws of life they propound; for these Commandments are after all, eternal laws of life governing the relations of man and God and man and man. When broken, they bring terrible punishments, and entail dire suffering for the very reason, that they are natural laws of life which may not be broken with impunity.

Could not the Commandments be made some part of the School curriculum? There need not be preaching of them, but when learned they could be held as a rule of conduct in all social and patriotic relations in life, and occasionally either recited as the scout law is recited by scouts at every meeting, or read aloud each day when the flag is saluted in morning.

Now a positive assertion is absolutely necessary, we need not even stick to the form in the Revised version, take the Douai version, unmusical as it is, if it is necessary and will bring others in. I would teach the commandments thus:

1. Thou shalt have none other Gods but me.—*Law of right belief.* Whether Jew, Romanist, or Protestant, yes Mohammedan, or Parsee, or Hindu (and we have these in Philadelphia), whether he calls his God, Jehovah, Allah or Shiva, let him believe his God is his father and his friend and the Judge of all the Earth.

2. Thou shalt not make to thyself any graven image.—*Law of right worship.* Not any form, ritualistic or otherwise, the simplicity of the Quaker or the gorgeousness of ritualist of any name, but simply that God should be worshipped as spirit, in truth, joyously, freely, fully, as conscience dictates.

3. Thou shalt not take the name of the Lord Thy God in vain.—*Law of reverence.* Respect for God, Holy things, old age, parents, teachers, magistrates, doctors, our institutions of mercy-learning and all the nobler things of life.

4. Remember the Sabbath day.—*The law of work and rest.* Duty of honest work to be inculcated—sacred thing—the duty to work as sacred as right to rest. With both goes the duty and privilege of worship, publicly acknowledging Deity.

5. Honor thy father and thy mother.—*Law of obedience and respect for authority.* Home centre of all authority, beginning of all respect for law—going out to school, church, policemen, judges, magistrates, Representatives in Congress, The President—No land can be law enforcing until it is law abiding and acknowledging.

6. Thou shalt do no murder.—*Law of self-control.* Rebukes anger, teaches toleration. Respect for rights of others, in private and in public; embraces all involved in that area of life governed by unenforceable law, good manners, condemns wild intolerant fanaticism, protects life, condemns all that would imperil it, malice, hatred, bitterness, jealousy and all such things.

7. Thou shalt not commit adultery.—*Law of Purity.* Purity in thought, word, deed, condemns all foulness and vulgarity—deals with the conferring of life, man's most holy gift—shall children pick it up on streets or learn it properly and respectfully. Listen in the vicinity of any school for either boys or girls and you will hear filth and vileness and mud gathered round the sex matter in a way that appals the older generation. Purity necessary for health of body—mind and soul.

8. Thou shalt not steal.—*Law of honesty.* There is a terrible increase in dishonesty according to all insurance companies the last five or more years; total loss through dishonesty mounting to millions every year. Honesty not natural virtue—needs to be taught.

9. Thou shalt not bear false witness.—*Law of truth.* More strife made in small communities through sins of the tongue than any other cause. Thunders against all untruth, slander, gossip, evil speaking, insinuations, misrepresentations, false advertising; all words that make things other than they really are. A great virtue.

10. Thou shalt not covet.—*Law of contentment.* Not a killing of endeavor; appeal to earnestness, sobriety, faithfulness, doing one's best in the present situation, ever preparing for the better thing; does not mean class distinctions or suppression of honest ambitions, but ever filled with a "Divine discontent," doing one's best now and here.

Now I am quite aware that there may be a wide departure from the original intent of some of the Ten Commandments in the above analysis, still it is a fair affirmative assertion of the main principle behind each.

Suppose each morning at school every boy and girl would be required to say with the same solemnity attending the salute to the flag, something like this: "Every true American should—1, Love God his Father; 2, worship Him, joyously and freely; 3, Have reverence and respect for all holy and great things; 4, Work and play with zeal and zest; 5, Respect laws of home and state and country; 6, Always exercise self-control; 7, Be pure in body, mind and spirit; 8, Be honest in all our dealings; 9, Speak the truth always; 10, Always do our duty happily."

Suppose we had some such formula as this, we would soon breathe into our children a different spirit, a new ideal, a great respect for each other, a reverence for law, and order, and decency in speech, and thought, and living, that would speedily change the whole moral aspect of this fair land.

TO CONSECRATE ZION ON CHRISTMAS DAY

Bishop Garland will consecrate Zion Church, Broad street and Wyoming avenue, on Christmas Day morning, the mortgage of \$22,000 on the Church building having been entirely cleared off.

Clearing of the church debt was largely the result of the efforts of the members through monthly pledges. The last \$1000 of indebtedness was wiped out through a gift from the Church Advancement Society.

In connection with the consecration services the Bishop's chair presented to Zion by Mr. William F. Fell and the clergy chairs, the gift of Mrs. Thomas C. Poole as a memorial to her husband, will be dedicated.

The present Zion parish represents a consolidation of Old Trinity, Southwark, and the old Zion, formerly at Columbia avenue and Franklin street. The cornerstone of the new church was laid in October, 1921. First services were held there on the last Sunday in June, 1922. Prior to the building of the new church the congregation worshipped in the temporary parish building converted from a residence. The Rev. Charles Henry Long is rector of Zion.

The true attitude to life is not, "Give me," but "What can I give?" Not "What can I get?" but "What can I spend for other people?" Not "What can serve me?" but "How can I serve?" We must learn that attitude in everything. We must realize that we do not get out of life anything worth while until we take to it this key, "What can I do for people? What can I put into life?"—Reid.

CHRISTMAS IS COMING!

Books make lasting gifts. They are obtainable for every mood and taste. This list includes books for adults, young people and children—books for your relatives, friends and acquaintances, in the Church and out of it.

Studies of Familiar Hymns, Series II,

by Louis F. Benson, D.D. \$2.00

Read what The Living Church said about the child's book. The book on the origin and history of hymns is exceptionally fine for all who sing hymns. For those who do not, an interest in them, doubtless, could be created by reading it. The American authority on hymn lore, Doctor Louis F. Benson, wrote the first series of these Studies, which found a ready audience. Those familiar with this previous book will doubtless welcome this new one, which is very like the old one in motive and method. Except the latter work differs in that it has a continuous story, the hymns having been selected in chronological order representative of the historical development of hymnology and hymn singing among the peoples of England, Scotland and America.

The reading of this book would add new significance to many familiar hymns young people have been singing, without any thought as to their origin and history.

The Bells of the Blue Pagoda, by Jean Carter Cochran \$1.75

"The best story of life in China," is the high praise given the book by Dr. Isaac Taylor Headland, the well-known writer on China, and all readers will echo this opinion.

Much of the customs of this fine race can be learned through this dramatic story.

"The narrative is true to life and told with a delicate art seldom found in modern literature."—The Lookout.

The Work of the Pastor, by Charles R. Erdman, D.D. \$1.75

This book is the result of Dr. Erdman's sixteen years of pastoral service and eighteen years of teaching Pastoral Theology in Princeton Theological Seminary. Under his guidance other qualified Presbyterian writers contributed to the book in accordance to the plan of the work, but it suffers no denominational bias. Its chief field of usefulness will naturally be the theological seminary, but every alert, evangelical minister will want to study the book and gauge his attainments by it.

Church Street, by Jean Carter Cochran \$1.50

A compilation of delightful sketches of a New Jersey village. The home life, neighbors, the church, and the village characteristics were drawn by a master hand.

"The commonplace beauty of every-day life is uncovered in a marvelous way by this author on American village life, without displaying its vulgarity. These sketches fairly represent the inner side of life in any of our American villages."—The Lookout.

Verses for Children, by Cecil Trout Blancke \$1.50

Just the book for children. Eighty pages of bright rhymes, rebuses and word games in simple form, illustrated by the author for the tiny tots of the kindergarten age.

"Not for years has there appeared a more attractive book for young children."—Living Church.

Miss Blancke is certainly very gifted in picturing the pets that children love.

What Shall I Do With My Life? by Harold I. Donnelly \$1.25

This is a practical attempt to answer the question of the book's title, in study course form for Juniors and Seniors of High School age. This is one of the best books of this type.

Money for Colleges, by O. W. Buschgen \$1.00

A handbook of methods for raising money for colleges. The price is extremely low and arrangements have been made whereby colleges that desire to purchase in quantities may have them at 60 cents.

If I Were Young Again, by Amos R. Wells, Litt.D., LL.D. 40c

Instead of this being an invitation to young people to look over their own routes, the viewpoint taken by the author is that the reader stands beside him, who reviews his own mistakes and wise choices.

Using the Heavenly Father's Gifts,

by Maud Junkin Baldwin 30c

"The purpose of this book is to develop in Juniors the meaning of stewardship, and to help them early in life to accept the responsibility of stewardship according to their capacity and ability."—Otterbein Teacher.

Life As a Stewardship, by Guy L. Morrill 25c

This book impresses the fact that we are not owners of ourselves, our time, our money, or anything; but that we hold these as stewards and should use them for him to whom they really belong.

Our Holiday Catalogue Sent Free



(THE WESTMINSTER PRESS)

New York, 156 Fifth Ave.
Chicago, 125 N. Wabash Ave.
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Nashville, 711 Church St.

St. Louis, 914 Pine St.
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Atlanta, 200 Auburn Ave.
Pittsburgh, Granite Bldg.

UNITED THANK OFFERING

One of the largest and most interesting of the conferences of the treasurers of the United Thank Offering was held on Wednesday, October 29th, in the Church House. We were fortunate in having the Bishop with us to open the meeting and to bid us God-speed. After congratulations on past achievements and optimistic predictions for the future, the Bishop expressed the wish that, as Pennsylvania had always led in the triennial offerings, so she may continue to do at every presentation; and he assured us of his hearty co-operation with both Diocesan and Parish Treasurers.

The first business was the adoption of a Minute in memory of Mrs. George C. Thomas, for twenty-four years Diocesan Treasurer of the United Thank Offering for this Diocese. Mrs. Thomas presented our offering at eight triennial services, watching its growth from \$600 to \$39,000—the splendid fruit of her unflinching devotion and untiring zeal.

The Diocesan Treasurer announced that there are now only a very few parishes and not many missions without a share in the Thank Offering—about twenty-five in all. These are scattered throughout the Diocese, and are somewhat difficult to reach. She asked the help of one woman in each Convocation to accomplish this, that in our offering, as it goes to New Orleans next year, every parish and every mission may be represented.

A happy feature of the conference was the presence of a "really-truly" United Thank Offering worker—Deaconess Newbold, of Aomori, Japan, although she is at the present time, during furlough, in charge of St. Martin's House while Deaconess Colesberry is absent on a year's leave. The Deaconess, "blue box" in hand, gave a most interesting and illuminating talk, stressing the joy of the United Thank Offering missionary—a joy peculiarly hers as she feels the love and co-operation of the women at home, and realizes the actual support from the contents of the hundreds of boxes, literally providing "bread and butter"; and also the mighty power of all the prayers offered as the gifts of thanksgiving are made.

The fall ingathering of the offering was presented at the conference, counted and announced as \$7,273.96, which, with belated returns, will give a grand total of \$47,900.00. We show an increase of \$5000 over the amount in hand at the corresponding period of the last triennium. For this we give thanks, while, at the same time, we press on to greater results, having always before us the high ideal of every woman a sharer in our wonderful Love Gift.

M. C. S. N.

DAUGHTERS OF THE KING

On Tuesday evening, November 11, the ninety-first Diocesan Assembly of The Daughters of the King was held in the parish house of St. Matthew's Church, Mrs. Charles Henry Arndt, diocesan president, presiding. The meeting was opened with an informal service, followed by a short business session. The addresses were made by Deaconess Elizabeth G. Newbold, of Aomori, Japan, and Rev. Charles E. Spalding, of the Church of the Advent, Kennett Square.

Deaconess Newbold gave a vivid word picture of the life of a worker among the Japanese, drawing many parallels between the work in a community house in America and the work of reaching women and children in foreign lands. Mr. Spalding stressed the apparent drawing away from the Church, of the people of today, and urged the necessity of a deepening of the spiritual life, especially among those who "profess and call themselves Christians."

The Daughters of the King hold three diocesan meetings annually; the first, of the character of the meeting mentioned above; the second of a missionary character, where their yearly offerings for missions is presented, and the third, a business meeting, with election of officers, followed by a supper and service.

MISSIONARY PRIEST TELLS OF FIELD "RIPE UNTO HARVEST"

Letters describing conditions in the Liberian mission field where the "job is big" and "workers are few" have been received from the Rev. Herbert A. Donovan, of this Diocese, who, following his ordination to the priesthood in August, 1923, volunteered for work in Africa. Mr. Donovan entered the ministry from St. John Free Church, Elkhart and Emerald Streets, Philadelphia. He is at St. John's Academic and Industrial School, Cape Mount, Liberia, arriving there October 23, last.

Among those to whom he has written of the work in the Black Republic are the Rev. Richard J. Morris, Secretary to the Bishop, and Dr. Burton Chance. In his latest letter to Doctor Chance the young missionary priest gives all the friends of missions—and any who may be lukewarm—something to vision and pray about.

"How I long for the opportunity of telling of the vast field here before us truly ripe unto harvest," writes the missionary priest. "If the people would grasp the vision of the unnumbered millions beyond the seas awaiting the light of the Gospel. We need a physician here badly. Our little hospital with its 'one nurse' is always full to

overflowing. Last month there were over one thousand dispensary cases—a hundred or more outcalls—the services of one nurse. Are we proud of it? Yes, but only proud because it is for Jesus' sake.

"Tradition has it the Cross was carried by a black man on the way to the Crucifixion. There is truly a patience and Christ-likeness in the heart of the African. You can feel the sorrow brooding over the country. There is a deep sense suffering unrelieved present here as no where else. Dark upon the black continent lies the shadow of the Cross. I cannot but think that when I am at the Altar the Great Sacrifice is truly being offered in Africa, for we truly find Christ here—sick—naked—athirst.

"We need money for our work. We need men and women with consecration—but we need your prayers. Pray for us—do—that God in this hour of need will carry us on. It's a big job. But we are not working alone. I have felt His Presence as never before. While you all at home defend the 'Faith'—may God give us the privilege here in the front line to see and feel it. Please pray for our 'Momo,' a chief with whom I have talked and prayed that God may bring him to the Light of His Gospel."

"It is more than comforting to know of the thought of many friends," he writes in another letter, "and I am well remembered I know. You will be interested in knowing I am very happy in my work, now well established and already seeing the fruits of my small efforts. Like all mission fields this one, too, suffers for the lack of workers. Everywhere I go there is a call for teachers. Chiefs come and beg that we might place a mission station in their town.

"The Mohammedans are realizing the situation, and their priests we find everywhere. The methods of propagation are novel and in places they have strong centers. Polygamy and slavery they encourage and their converts are easily made. That is a fight we are up against, but there can be no compromise.

"Unfortunately in the past the Church took no definite stand in the matter, since most of the work was done along the coast. Now that we are working in the interior these problems are facing us, involving as well as moral and ethical questions, one of economics also.

"The work is extremely interesting, and experiences are numerous. My latest was with a monkey which insisted upon coming into our little chapel and bathing in the Font."

A drop of the oil of humility will save a man from a great deal of the smart of humiliation—*Exchange*.

Here and There in the Diocese

In the Confirmation class presented to the Bishop by the Rev. Stanley R. West, rector of Calvary Church, Conshohocken, out of a total of 37, there were 20 who were baptized in Calvary, an unusually large proportion in these days of shifting populations. Thirty of the 37 confirmed were boys and girls. Two members of the choir were in the class, so that now every one of the 30 members of the choir is a communicant member of the church. Fifteen members of the choir are teachers or officers in the Sunday School.

Mrs. Will J. Davis has been elected Second Vice-President of the Woman's Guild of Calvary, Conshohocken, to succeed Mrs. Alfred Davis, who was compelled to give up the work because of her removal from town.

Mr. C. Frank Stead has been appointed Director of a newly organized Junior Chapter of the Brotherhood of St. Andrew in Calvary, Conshohocken. Bradley Elzey was elected secretary and Paul Hannum, treasurer.

Christ Church, Pottstown, Rev. John Doyle, rector, has organized a Young People's Fellowship, which meets every Sunday evening at 6.45. Officers elected are: President, Miss Marion Armstrong; vice-president, Edwin R. Fait; secretary-treasurer, Miss Edith Roberts.

About 50 members of the Bible classes of Calvary, Conshohocken, on a recent Sunday afternoon, motored to the Seamen's Church Institute in Philadelphia, and after taking part in the services were shown through the present building by the Rev. Percy R. Stockman. Mr. John Herron, for Calvary's Men's Bible Class, and Mrs. Samuel S. McCord, for the Women's Class, extended greetings to the sailor men.

Miss Helen Fulton is conducting a course on "How to Teach the Prayer Book," in St. Asaph's Church School, Bala. It is proving a very helpful course, especially for older girls who may be planning to teach later on in the school. Miss Fulton is a trained teacher.

The Sunday School of St. Simeon, Ninth Street and Lehigh Avenue, Phila., is planning to have a special speaker once a month to talk on some topic, generally missionary. Also once a month there will be presented by the scholars a dramatized Bible story. It is hoped to be able to present the dramatized

Bible story in the Church service on the third Sunday of every month.

A new window (the westernmost in the south clerestory) has been put into St. James Church, Twenty-second and Walnut Streets, Phila., in memory of Mrs. J. Frailey Smith by her son and daughter. The subject is the Nativity of Our Lord. The window was made at the D'Ascenzo studios and is a fine example of stained glass work in the best tradition.

Eight new teachers have taken classes in the Sunday Schools of the Memorial Church of St. Paul, Fifteenth and Porter Streets, Phila., of which Thomas Smith Boyle is superintendent. The new teachers are the Misses Charlotte Marks, Lucille Laciari, Jeanette Hoffman, Diverta Ritter, Ruth Samuels, Elizabeth Tuttle and Messrs. Spence Dunbar and Martin Born, Jr.

A Young People's Service League has been organized in the Memorial Church of St. Paul, Fifteenth and Porter Streets, Phila., with the following officers: President, Miss Georgiana Worrall; vice-president, George Anderson; secretary, Miss Diverta Ritter, and Treasurer, Miss May Belle Baird.

The women of the Missionary Chapter of St. Simeon's, Ninth Street and Lehigh Avenue, recently made a pilgrimage to Valley Forge, chaperoned by their rector, the Rev. Charles B. Dubell. The Rev. W. H. Burk, rector Washington Memorial Chapel, entertained the visitors most graciously.

Mr. Charles E. Evans was elected a member of the vestry of St. John's, Lansdowne, at the November meeting. Plans are being made for the formal opening on Saturday, December 27, St. John the Evangelist's Day, of the new parish house of St. John's Church.

A card party was given by the Guild of the Church of St. Giles at the White Apron Club of Highland Park, under the Chairmanship of Mrs. C. R. McClellan, on November 4th. As it was election night election returns were received via radio, which was installed for the occasion. The Guild held the annual bazaar and supper on November 19th and 20th, under the general direction of Mrs. K. A. Dibble, assisted by a number of chairwomen for various departments.

The Church of the Redeemer, Bryn Mawr, has completed its \$50,000 Endowment Fund, and also has \$49,000 of its churchyard fund invested.

Christ Church, Germantown, is installing a new organ to cost \$20,000. The installation will be completed after Christmas. The new organ represents mostly memorials to members of the church.

The Rev. and Mrs. Benjamin N. Bird, of St. Asaph's, Bala, are receiving congratulations on the birth of twins. They are girls, Anne and Eugenia, and were born on October 23rd. These two now make five children in the home, the other three all being boys.

St. Barnabas, Germantown, Rev. E. Snyder Thomas, rector, held a week's celebration of its 20th Anniversary, beginning Sunday, November 16. The Rev. George Marshall Plasket, of Orange, N. J., preached at the Special Service on the opening day at which upwards of \$1600 was presented towards the second floor of the new parish house. The Rev. A. R. Van Meter, Dean of Germantown Convocation, and Archdeacon Phillips were speakers at a Missionary Service Tuesday night.

Five acres of land belonging to St. James Church, Perkiomen, located on the Evansburg road close to the church have been sold for \$2005 under a decree of the Orphan's Court. The property is part of the Edward Lane bequest given to the parish in 1734 for the use of the rector. The purpose of the court action was to free the title from ground rent. One of the conditions of the sale is that two residences shall be erected on the property within a year. Proceeds of the sale are required to be invested to carry out the purpose of the bequest.

The Rev. Charles F. Scofield, rector of St. James, Perkiomen, was the Armistice Day speaker at the Henry K. Boyer State District Public School at Evansburg.

China and what the Church is doing there was the keynote of a dinner recently given by the Men's Club of Christ Church, Sixth and Venango Streets. The Rev. Lindel Tsen, who is finishing his studies at the Philadelphia Divinity School, was the principal speaker. The Parish Aid served the dinner. There

has been a general stirring up of interest among all the parishioners since the coming of the new rector, the Rev. Arthur D. Appleton.

Mr. Frank Olden is the efficient chairman of the Entertainment Committee of the Men's Club at Christ Church, Ridley Park. So far, he has arranged an impromptu mock trial, a men's dinner, and a ladies' night with the Rev. H. St. Clair Hathaway, of Norristown, as the speaker. All went "big." He is now busy on the winter schedule and is planning some work for the whole club to sponsor, feeling that no group can long prosper unless it does something unselfish and altruistic. The Secretary of the Club is Mr. George Berlin, the Treasurer is Dr. Denny Jones, the Vice-President is Doctor Winsmore and the President is the Rector.

Two recent additions to the teaching staff of Christ Church, Ridley Park, Sunday School are Miss Lillian Senat and Mrs. D. V. Ault. Mr. W. Ernest Hetzel, Jr., is Secretary and Phillip Bonnet is Pianist.

The Rev. Francis M. Wetherill, rector of the Church of St. John the Baptist, Germantown, announces that healing services are held in the church on the second Sunday of each month at 4 P. M. On Wednesday evenings a considerable group meets in the church to study the ancient practice of the laying on of hands, under the leadership of Mrs. Ernest Moses, who is secretary of the Guild of the Nazarene in the parish.

The Mortuary Chapel at the Municipal Hospital in Philadelphia, built at the suggestion of the late Doctor Furbush, former Director of Health, is kept provided with living plants and cut flowers by the act of his widow and is now furnished by the City Mission for the use of all, Hebrew, Roman Catholics and all other communions, including our own.

A prayerless day never can be anything but a day of loss and failure. It may not seem so. Business may be prosperous as ever. The table may be bountifully spread. But however bright and happy a day may seem to be, if it lacks heaven's benediction, it is a sad day.—J. R. Miller.

Learn to commend thy daily acts to God. So shall the dry everyday duties of common life be steps to heaven and lift thy heart thither.—Edward B. Pusey.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.

DIOCESAN EXCHANGE

Numerous requests are on file in this department of THE CHURCH NEWS for choir vestments. They are principally from missions and small parishes in the Diocese of Pennsylvania. Several are from outside the Diocese.

It is hoped that somewhere in the Diocese there may be parishes that have some choir vestments they are able to spare to help fill the needs. A few from here and there will help equip some of our missions. Telephone or write this department and we will furnish you with an opportunity to help.

St. John's House, Northern Liberties, wants a large American flag of regulation size, for display on public holidays and other occasions. Can any parish or member of the Church donate such a flag?

The Clearing House has been asked to announce that any mission station or Sunday School may have an organ by applying to Miss Barr, Superintendent of St. Christopher's Hospital, Lawrence and Huntingdon Streets, Philadelphia.

ACKNOWLEDGMENT

The surplice and purple stole which was offered through this department of THE CHURCH NEWS in its last month's issue by the widow of a clergyman was donated to the Church Periodical Club for a Missionary priest. The donor is Mrs. George S. Gassner, widow of the Rev. George S. Gassner. Mrs. A. F. Kempton, Correspondent of the Church Periodical Club, expresses her appreciation of the gift.

Action is the only panacea for despondency; work, work, is the remedy for lowness of spirits.—J. G. White Melville.

Let me realize my creed in thought, prove it in experience, illustrate it in character, obey it in daily practical life! —W. L. Watkinson.

God will always work miracles if He can find men to work them. He is waiting for the men.—Mark Guy Pearse.

In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

THE CHURCH NEWS requests contributors to this column to limit memorial notices to 260 words or less. No charge for publishing such memorial notices.

REV. ROBERT A. EDWARDS

Resolution adopted on Monday, October 2, 1924, by the Clerical Brotherhood of Philadelphia, on the death of the Rev. Robert Alexander Edwards, D.D., Rector of the Church of the Holy Innocents, Torresdale, Philadelphia, Pa.

Resolved: That this Brotherhood place on record its sense of appreciation of the life and character of the late Dr. Robert Alexander Edwards, probably at the time of his death the oldest living member of the Brotherhood.

A graduate of the Philadelphia Divinity School, he remained all his life canonically connected with this Diocese. He occupied in succession the important positions of Minister in charge of Grace Church,—then Grace Chapel,—Mount Airy; the Holy Trinity Chapel, then at Twenty-second and Locust Streets; and Rector of St. Mathias Church at Nineteenth and Wallace Streets. Then after an interval of some years spent abroad during which he officiated in a number of English and Irish Churches and in Continental Chaplaincies, he became Rector of the Church of the Holy Innocents, Tacony, which position he held until his death in his eighty-third year.

He was a man of forceful personality and strong convictions. He belonged to the old type of Evangelical Churchmen, but became in his later days more liberal and sympathetic with other schools of thought, frequently asking High Churchmen to occupy his pulpit and introducing ornaments and modes of worship in his Church which he would never have thought of doing as a younger man.

He was an impressive preacher, fluent speaker and a devoted Pastor, winning and holding the affections of his congregation. He was deeply interested in social work and the betterment of civic conditions and delighted in affiliating with clergymen of different denominations in promoting these and religious interests.

Such a life, so consecrated and devoted to the work of the Ministry, through so long a period in positions, some important and some less so, dis-

(Continued on page 102)

The Woman's Auxiliary Department

Edited by MRS. CLARA M. BREED

1924 Passes—1925 is Advancing

As we of the Woman's Auxiliary face the close of the year 1924, it is in many ways a memorable one for us, in that we have through the inspiration of leaders whose one word has been *Forward*, been able to lend our aid in helping those who must "rise up and build again." Education is power, and first-hand information from those who have been "to see" will "turn wheels that otherwise might remain clogged."

"Our Representative," as she so fitly calls herself, Miss Lindley, has brought back to us after her visit to so many of our Foreign and Domestic Stations such first-hand knowledge and such a powerful message, that should spur us on through 1925 to accomplish more than ever before. The Harvest is so ripe and the time so short. She has emphasized in her summing up after seeing conditions in countries where our Gospel is established, that everywhere "the old order changeth and all things are becoming new," and we, at home, must keep pace and help the "progress of the Kingdom."

Wherever she visited, the need for *more* buildings and more workers was apparent. She met fully 250 women missionaries and we could use fifty more at the present time. What will be the result of her travels to those at home who have received her message?

There are many important matters before us at the present time. Our "Special," the Bp. Tuttle Memorial for the Training School for Colored Workers in Raleigh, North Carolina, and the "Rest House" in New York for our returned missionaries, where they may remain while taking up extra training. We are pledged for this \$75,000; \$5000 for our Diocese. The money is coming in and if every parish will give \$37.50, the sum will easily be in hand.

With such large things before us for 1925, let us adopt the three-fold motto of the Juniors—"Work, Study, and Pray."

DEATH OF MRS. PILSBRY

Just as THE CHURCH NEWS was preparing to go to press word was received of the death of Mrs. Pilsbry. In her passing on to the higher life she has left a gap in the ranks of Church leaders that will be hard to fill. Her life of consecrated service radiated a personal religion that drew many hearts to a closer touch with her Lord and Master. The memory of that life will remain as a priceless heritage with the Church in this Diocese and in other Dioceses where Mrs. Pilsbry gave so unstintingly of herself.

Adeline Avery Pilsbry was the wife of Henry A. Pilsbry, Sc.D., of the Academy of Natural Sciences. She died on Friday, November 14th. Mrs. Pilsbry was appointed Educational Secretary of the W. A. of the Diocese by Bishop Rhinelander in 1912 and held the position up to her death. She was Leader of the Normal Mission Study Classes and Editor of the *Church Missionary Calendar*, and was recently made Chairman of the Commission on Mission Study of the Department of Religious Education of the Diocese. On account of her recognized ability as a leader, she was frequently called upon to lead classes in other Dioceses.

Mrs. Pilsbry was the daughter of the late Dr. Henry Avery. Funeral services were held at St. Asaph's Church, Bala, at 2.30, Sunday, November 16th. The Bishop and the Rev. Benjamin N.

Bird, rector of St. Asaph's, officiated, assisted by the Rev. Frederick D. Ward, rector of St. Elizabeth's Church, Sixteenth and Mifflin Streets, Philadelphia.

Mrs. Pilsbry was buried in the churchyard of St. Asaph's.

DIOCESAN COMMITTEE

Speaker for December meeting, Archdeacon White, "The Foreign-born in the Diocese."

Archdeacon White has just returned from Detroit where the National Conference for the work among the foreign-born was held.

He will bring to us not only the latest news of the progress of the work in our Diocese, but also the new ideas from the other dioceses.

When the Mission Study Classes were studying "Foreigners or Friends," five groups of women were organized by Mrs. Pilsbry to help in the work in this Diocese: Italian, Polish, Roumanian, Hungarian and Jewish. These five committees were transferred by Mrs. Pilsbry to the Diocesan Committee and they make their reports and tell their progress from time to time to the committee.

BISHOP TUTTLE MEMORIAL

To date we have received the sum of \$1528.85 toward the pledge of \$5000 made by this Diocese for the Woman's Auxiliary Memorial to Bishop Tuttle.

We have only a short time now, until May, 1925, to collect the amount needed

for the two Memorial Houses; one being a Boarding Home for women missionaries home on furlough, in New York City; the other, being a house at Raleigh, North Carolina, for the training of colored women workers.

Many parishes have already contributed and from many we have not yet heard. If anyone desires a speaker, they may apply at the Church House.

All money for the Fund should be sent to the Diocesan Representative.

MISS HELEN SEMPLE,
1910 Spruce Street.

COLORED COMMITTEE

The Colored Committee Work for December will be help for the Diocese of North Carolina, and St. Augustine's School at Raleigh, which is the oldest Colored School, having been chartered in 1867.

Among its most pressing needs are a new Academic building and the alteration of the present one for another much-needed dormitory.

St. Agnes' Hospital is one of the most remarkable parts of St. Augustine's work, and is of vital importance to the community. It has a full course of three years' training for nurses, and thirty-five are always being trained, and the graduates are in great demand.

It is well known that colored people make extremely good nurses. The hospital is fortunate in having Dr. Mary Glenton in charge. She was formerly in China.

DOMESTIC COMMITTEE

Great tales of adventure, accounts of daring vision, thrilling deeds and humble service always await the members of the Domestic Committee at their meeting in the Church House. In a moment all are oblivious to the noise of steam shovels, bumping, grinding electrics and are transported with the speaker, in November it was Bishop Colmore, to his work in Porto Rico and the Virgin Islands.

Perhaps Miss Hicks, superintendent of Ponce's Hospital, does not realize how much depends upon her, but her American world appreciates that she is herself raising half the sum for her native trained nurses' home.

Bishop Colmore is taking down a farmer for the 300-acre farm at Imbrada Liman. It came to us with the independent body. The Church of Jesus, which with its bishop and four priests, has recently been taken over.

Altogether, Porto Rico is most encouraging despite its great need for schools for the children of native clergy and need of women workers, native by preference. St. Andrew's Church is ready for consecration now.

What of the Virgin Islands, or are they still to us the Danish West Indies? Times are bad with them. Economic conditions are poor. By the taking of the German merchant fleet off the seas St. Thomas lost much of its livelihood.

As the Organized Charity tides over a self-respecting family in distress the American Church is asked to assist this sister who has so recently come under the flag and is in dire need.

The two parishes at St. Croix, one at St. Thomas, and the mission of the Holy Cross, have each one priest to minister to about 2500 people. Think of a confirmation class of 180 in a city of 10,000. The Roman Church in all cases parallels our work with, as yet, smaller congregations, each parish having four priests as well as nuns.

FOREIGN COMMITTEE
PLEDGES FOR 1925

As you will see below, there are still a few "Specials" among these Pledges. The Foreign Committee has notified the National Council that they will be discontinued after 1925 and hopes some of them will be incorporated in the next Budget.

The largest "Special" is \$300 for the Kinsolving Divinity School Scholarship. Where we found that giving it up meant the possible loss of a valuable young Brazilian to our Ministry, we could not discontinue it until he completed his course. Our missionaries in the Foreign field receive no benefit from the

Pension Fund. The premiums on their small life insurance are therefore paid as "Special" to partially compensate them. The \$100 for Kindergarten in Kioto is pledged by St. Peter's German-town, and the scholarship in Guantánaruo, Cuba, is paid by Holy Trinity, a tribute to Miss Sallie W. Ashhurst, the principal, a former parishioner and worker at Holy Trinity. Kuling School is for the education of American children living in China.

JANUARY: Brazil, Kinsolving Divinity Scholarship, Special, \$300; Misc., Foreign Missionaries' Life Insurance, Special, \$250. Total for month, \$550.

FEBRUARY: St. Agnes School, Kyoto, Quota, \$100; Kindergartens in Kyoto (pledged), Special, \$100; Women's Work, Fukui (salaries), Quota, \$100; Senobe San's salary, Quota, \$150. Total for month, \$450.

MARCH: Shanghai, St. Luke's Hospital, Quota, \$100; St. Elizabeth's Hospital, Shanghai, Quota, \$50; St. Mary's Hall, Shanghai, Quota, \$100; Mahan School, Yangchow, Quota, \$100; Epiphany School, Soochow, Quota, \$50. Total for month, \$400.

APRIL: Cuba, W. Beaumont Whitney Scholarship, Quota, \$150; Sallie Ashhurst Scholarship (pledged), Special, \$100. Total for month, \$250.

MAY: Mexico, Hooker School, Quota, \$150. Total for month, \$150.

SEPTEMBER: Educational Work, Liberia, Quota, \$150; Educational Work, Haiti, Quota, \$50; Rev. Peirre Jones' salary, Haiti, Quota, \$50. Total for month, \$250.

OCTOBER: Anking, St. James Hospital, Quota, \$200; Running Expenses, Kuling School, Special, \$100; Life Insurance, Rev. Charles Goddard (pledged), Special, \$50. Total for month, \$350.

NOVEMBER: Tokyo, Children's Work, St. Luke's Hospital, Quota, \$200; St. Paul's College, Quota, \$50; Training School, Sendai, Quota, \$100; Evangelistic Work, Mr. Goto, Quota, \$50. Total for month, \$400.

DECEMBER: Hankow, St. Phebe's Training School, Quota, \$100; St. Hilda's School, Wuchang, Quota, \$50; Bible Women, Hankow, Quota \$100. Total for month, \$250.

TOTALS for year: Quota, \$2150; Specials, \$900; Grand Total, \$3050.

To be of any value to us, religion must be lived. It does not pay to wrangle about religion, or merely to talk about it, or gaze at it: we must have it; that is, have Christ.—James B. Malcolm.

Learn to commend thy daily acts to God! So shall the dry, every-day duties of common life be steps to heaven, and lift thy heart thither.—Edward B. Pusey.

INDIAN'S HOPE ASSOCIATION

The following letter written by an aged Indian and printed in the April number of the Duluth Churchman, breathes the spirit of St. John and shows how very worth while is the mission work among the Indians:

"White Earth Hospital,
"March 1, 1924.

"To the Beloved Members of the Church of St. Columba:

"I have these few humble words to say to you while I am able. First of all, I must thank the Almighty God, Our Heavenly Father, that He has spared me to be with you in life yet, in the world. And I also thank Him for your good healths and all the blessings you get.

"I am ready to leave this world whenever our God is willing and I always say to Him, 'Thy Will be Done.' I am in earnest belief that He is going to give me my reward in the everlasting home in Heaven above. As I lie in my bed I am in my earnest prayers—praying to God to forgive me all my sins that I have committed. I do truly repent for all my mistakes. I have given Him my whole trust and for Him to do His will.

"I say this to you, loved people, you must try and do your duties with earnestness. Clasp each others hands and work together like good children for our God who is Almighty. This is our only salvation after this life to enter into everlasting life if we serve Him all the days of our life. Have the real Christian faith into you and love one another as our Saviour loved us.

"And especially to my brothers in the Ojibwa Brotherhood—you all go together and work in earnest and serve Him with a true Christian faith, and love one another. I see I am not going to be with you very long yet. I ask or beg you to remember me in your prayers as I am doing the same for you all. I have nothing to stay in this world for. I have finished my work and I am ready to leave to go to my Heavenly Home. I will say to you again—take your courage and work in earnest for your God. I have nothing else to say to you that would be worthy to you. While I was earnest to serve our God, He has done His will.

"Greetings and love to you all. Love one another.

"JOSEPH ROY."

Joseph Roy was a member of the Ojibwa Brotherhood and was a Churchman. He died three days after the above letter was written.

GERTRUDE BANKS DOUGHERTY.

If the yoke you are wearing is not easy get out of it; it is not Christ's.—Exchange.

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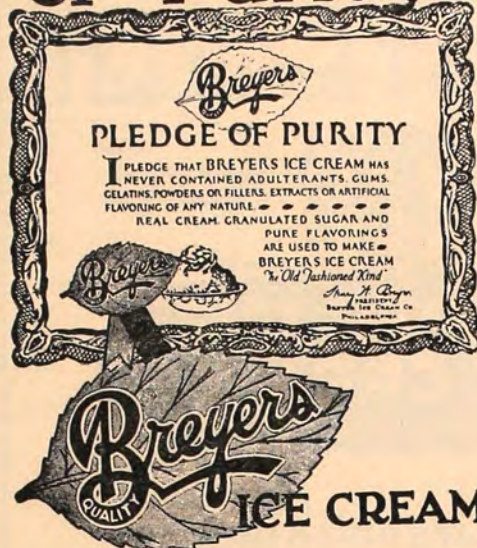
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(Continued from page 97)

charging all its duties single handed, even to the superintendency of his Sunday School, up to a few weeks of the close, certainly deserves commendation and thankful remembrance on the part of his brethren in the Ministry.

Resolved, That a copy of this Resolution be sent to the family of the deceased and published in the CHURCH NEWS.

FREE PAMPHLETS

The Secretariat of the World Conference on Faith and Order offers to send without charge an interesting lot of pamphlets to any one who writes for them to P. O. Box 226, Boston, Mass., U. S. A. The purpose of this undertaking is not to reach compromises among the Churches or to lead them to foregone conclusions as to divisive issues, but to find out how men whose convictions differ can make progress toward Christian common-mindedness.

A prize for unusual service goes to the boys of the St. Andrew's Brotherhood chapter in Whitemarsh, Pa. They are going to supply a year's outfit for a girl in a southern mountain school. She has brown hair and blue eyes, the missionary tells them, and they intend the outfit to be becoming as well as useful.

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See Coupon
Page 87

See Coupon
Page 87

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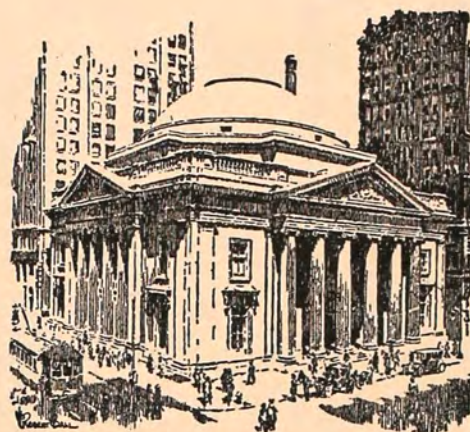


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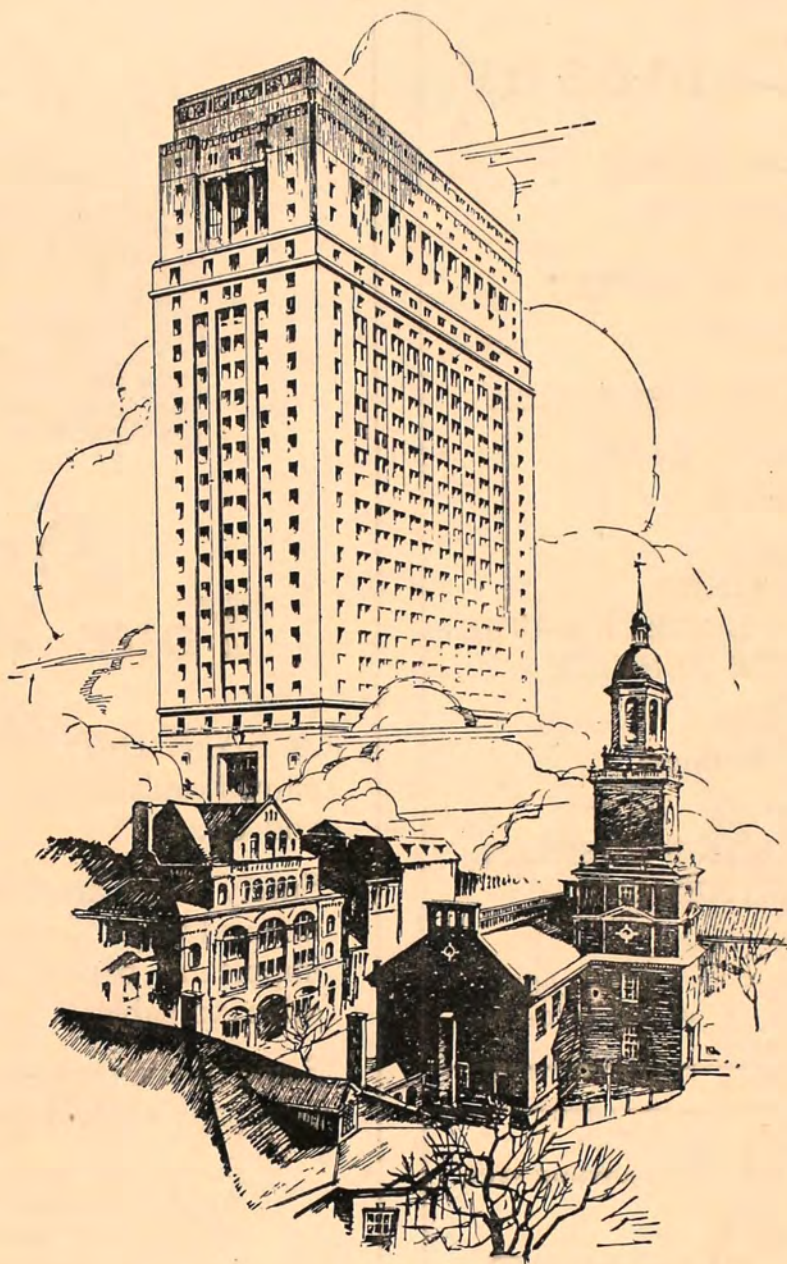
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